

granthas of 32 syllables³ each, is larger. But all of these are yet in Manuscript form, shut out from the gaze of scholars who would utilize them. Our work remains therefore the first big Apabhraṃśa work yet published. Hence it is of immense importance both from the point of view of language and of literature.

Its importance increases when we consider that there are now texts, based on two different Mss., to compare with each other. Such comparison has proved of immense value and has been made throughout the larger part⁴ of the notes. The Ms. of Mr. Dalal seems to have been better preserved as it does not show any lacunae, whereas Jacobi's Ms. shows many such: c. f. VIII 6, 7; IX 3, 4 to 6; X 16, 2 etc. The importance of Mr. Dalal's edition is therefore evident. It were to be wished, however, that Mr. Dalal had time to more carefully revise the proofs; for then no necessity would have been felt of the many corrections and emendations of the text which I have had to add at the end.

II

The author:—The name of the author is Dhaṇavāla, Sk. Dhana-pāla. It is expressly mentioned in this form in Sandhis 5, 10, 11, 17, 20, 22. The Colophon⁵ too, which in our edition is relegated to the footnotes by Mr. Dalal, mentions the same form of the name. But very often, and expressly in Sandhis 2, 4, 6, 8, 14, the shorter form Dhaṇavai occurs in the closing lines, evidently for exigencies of metre. In the other Sandhis the name of the poet is only suggested, through that of Dhaṇavai the father of the hero of the story. In one or two Sandhis, it is not referred to at all.

The poet gives some information about himself towards the close of the last Sandhi. In the 9th Kaṭavaka of that Sandhi it is said:—

धक्कडवणिवंसे माएसरहो ससुचभविण ।
धणसिरिहोवि छरण विरहउ सरसहसंभविण.

He was thus born in the Dhakkada Bania family, of Dhaṇasiri, from Māesara. He proudly calls himself 'son of the goddess of learning,' and says at I 4, 5 that he has obtained many boons from Sarasvatī. Beyond this we know nothing about him. Jacobi⁶ rightly infers from भजिनि जेण दिवंबरि लाइ,⁷ that he must have been a Digambara Jain. His mention of Accyutasvarga as the 16th heaven, whereas with the Śvetāmbaras it is the 12th, also

³ Jacobi, *Bharisattakāhā*, Introduction p. 2.

⁴ Although published in 1918, the book became available to me through the kindness of Mr. K. P. Modi of Ahmedabad in early 1920, when part of the notes had already gone to the press. I frankly acknowledge the great advantage that I derived from Prof. B's edition.

⁵ इय भविमत्तकदाए पयडियवमत्थकाममोक्खाए ।

हुइ धनवालकदाए पयमिफलवग्गणाए etc.

Op. Cit. Introduction, p. 5 n. 2. 7. Sandhi V 20 3.

Printed by Manilal Itcharam Desai, at
The Gujarati Printing Press, No. 8, Sassoon Buildings
Circle, Fort, Bombay,
and Published for the Government of H. H. the Maharaja Gaekwad, at the Central
Library, Baroda, by Newton Mohun Dutt, Curator of State Libraries, Baroda.

Price Rs. 6

रज्जु सो तउ अणिठ्ठु खलु अकयकज्जु। जंपह पोयणपुरवइहिं पक्खु पडिगाहिवि थिय मंडलु असंखु XIV 1, 7-8. The same idea is conveyed by the speech of Anantapāla, when he offers to the King Bhuvāla his own views on the difficult situation. जइ कच्छाहिवइ पइठ्ठु इत्थ ता अने केणवि गगण कित्थु। अइ कच्छाहिव संवरिवि थक्खु तो इमंइ परचक्खेण चक्खु ॥ XIII 7, 8-9. The suggestion of Jacobi,¹⁹ based upon the alternative form Kacchava that hereby Kashmir is meant, is really genial. For, Kashmir was in old days called Kāsyapadvīpa.²⁰ But is the position of the king of Kashmir so strategically important? From the third Kaṭavaka of the thirteenth Sandhi, we learn from Citrāṅga, Sindhupati's son, that while he is delivering Poyaṇapurapati's message to the Kuru King, the son of Poyaṇapati has already entered the Pañcāladeśa with a large army, पंचालदेसि वट्ठइ सविन्दु XIII 4, 3. It is after this that Anantapāla tenders his advice that they should wait and see, until the intentions of Kacchāhivai are definitely known; अत्थुयु अच्छहो मज्झत्य होवि. XIII 7, 7. It is also after this that Bhavisatta proposes to go and attack Kacchāhiva. Possibly therefore, the Kacchas or Kacchavas lay on the 'borderland'—literal meaning of kaccha—between the plains of the Punjab and Northern U. P., and the lower Himalayan ranges. From the rapid march of events, the distance between Gayaura and Kaccha country can not be supposed to be very great, nor the communication between the two difficult.

There are the five Sāmantas mentioned twice thus:—विणिग्गिदि पव्वयवइ लोइज्जु हरिवाहणु पिहुमइ रणि अलज्जु। पंचहिं सामंतहिं etc. XIV 3, 9; and तो पव्वयनरिंदहरिवाहणपंचालापुरायहिं। पणविउ कुहनरिंदु etc. XIV 13, 1. The two mountain kings are perhaps to be identified with Simhauramallu and Kantiuranābū, mentioned in XIV 2, 6 and 7. The two towns may be those referred to by Jacobi as being in the Salt-range and Nepal respectively.²¹ There is a Khasapahāṇao—chief of the Khasās mentioned in पव्वययणु जंपह खसपहाणओ XIII 6, 2. Pavvayaghaṇu may be his name, or only an adjective, but the fact remains that as lord of the Khasās he is also a Pavvayanarinda. He is spoken of as a 'Maṇḍalavai' and must have been reckoned among the five Sāmantas. He was one of those who were present at the court of Bhuvāla, when Citrāṅga delivered his message; the former also gave his advice.

From तिसहुं संचळिय भडमइंद पंचालमिच्छकच्छवनरिन्द। पिहुमइहरिवाहणलोजहु अत्र वि नरवइ जे रणि अलंख XIV 17, 9-10 one would like to think the Pañcālas, Macchas and Kacchas had their kings²² in Pihumai, Harivāhaṇa and Lohajāṅgha respectively. But on close examination this view would be found untenable. Lohajāṅgha, for instance, can not be the lord of Kaccha, for he was present in the Council

¹⁹ Op. Cit. Introduction. p. 15.

²⁰ See *Mahābhārata* Jambūkhaṇḍanirmāṇaparva.

²¹ But the latter is more likely Kotwal, 20 miles North of Gwalior; according Cunningham.

²² Jacobi, Op. Cit. Introduction p. 15 actually identifies them thus.

granthas of 32 syllables³ each, is larger. But all of these are yet in Manuscript form, shut out from the gaze of scholars who would utilize them. Our work remains therefore the first big Apabhraṃśa work yet published. Hence it is of immense importance both from the point of view of language and of literature.

Its importance increases when we consider that there are now texts, based on two different Mss., to compare with each other. Such comparison has proved of immense value and has been made throughout the larger part⁴ of the notes. The Ms. of Mr. Dalal seems to have been better preserved as it does not show any lacunae, whereas Jacobi's Ms. shows many such: c. f. VIII 6, 7; IX 3, 4 to 6; X 16, 2 etc. The importance of Mr. Dalal's edition is therefore evident. It were to be wished, however, that Mr. Dalal had time to more carefully revise the proofs; for then no necessity would have been felt of the many corrections and emendations of the text which I have had to add at the end.

II

The author:—The name of the author is Dhaṇavāla, Sk. Dhana-pāla. It is expressly mentioned in this form in Sandhis 5, 10, 11, 17, 20, 22. The Colophon⁵ too, which in our edition is relegated to the footnotes by Mr. Dalal, mentions the same form of the name. But very often, and expressly in Sandhis 2, 4, 6, 8, 14, the shorter form Dhaṇavai occurs in the closing lines, evidently for exigencies of metre. In the other Sandhis the name of the poet is only suggested, through that of Dhaṇavai the father of the hero of the story. In one or two Sandhis, it is not referred to at all.

The poet gives some information about himself towards the close of the last Sandhi. In the 9th Kaṭavaka of that Sandhi it is said:—

धक्कडवणिवंसे माएसरहो ससुचभविण ।
धणसिरिहोवि छरण विरहउ सरसहसंभविण.

He was thus born in the Dhakkada Bania family, of Dhaṇasiri, from Māesara. He proudly calls himself 'son of the goddess of learning,' and says at I 4, 5 that he has obtained many boons from Sarasvatī. Beyond this we know nothing about him. Jacobi⁶ rightly infers from भजिनि जेण दिवंबरि लाइ,⁷ that he must have been a Digambara Jain. His mention of Accyutasvarga as the 16th heaven, whereas with the Śvetāmbaras it is the 12th, also

³ Jacobi, *Bharisattakāhā*, Introduction p. 2.

⁴ Although published in 1918, the book became available to me through the kindness of Mr. K. P. Modi of Ahmedabad in early 1920, when part of the notes had already gone to the press. I frankly acknowledge the great advantage that I derived from Prof. B's edition.

⁵ इय भविमत्तकदाए पयडियवमत्तकाममोक्खाए ।

हुइ धनवालकदाए पयमिफलवग्गणाए etc.

Op. Cit. Introduction, p. 5 n. 2. 7. Sandhi V 20 3.

2. Regressive assimilation.

व् अग्रे (आग्नेय), द्वाग्नि (द्वानि).

प्लुप्तं युक्तं (युक्त)

अन्तस्था-अनुवाक्य (आनुवाक्य); अन् (अन्व); कलत् (कलत्), युक्तम् (युक्तम्), मित्रं (मित्र), समुच्चय (समुच्चय),

§ 22 Separated by (1) स्वरभक्ति and (2) वर्णोपगम

(1) अन्वयिन् (आन्वय), अरुन्त (अरुन्), also अरिदन्त अरुन् (अरुन्), आग्नि (आग्नि), किरिया (किरिया), किलिन् (किलिन्), किलिन् (किलिन्), किलिन् (किलिन्), गरु (गरु), सकिन् (सकिन्).

The vowel is generally determined by the surroundings, e. g. किलिन् where the इ in the original Sk. has determined the स्वरभक्ति vowel. But this is often arbitrary; e. g. अरुन्त, अरिदन्त and अरुन् all from अरुन्.

(2) वर्णोपगम or addition of a letter, is perhaps a wide name (and should include स्वरभक्ति i. e. separation by or addition of a स्वर.)

अम्बिल (आम्बिल), तम्बिर (ताम्बिर)

एम्बेल् म् comes in as ephonic Sandhi-consonant.

§ 23. Special conjuncts are specially treated.

म् becomes ण आण (आणा)

न नाण (नान)

न पद्म (प्रतिष्ठा), सन (संज्ञा)

क्ष becomes क्क्ष अचक्षु (अचक्षु), अक्षय (अक्षय), अन्तरिक्ष (अन्तरिक्ष), इक्षु (इक्षु),

क्ष सच्छ (साक्षात्)

" " क्ष क्षीण (क्षीण)

(rarely) क्ष निहित (निहित)

ध् " ध् ध्याण (ध्यान), संज्ञा (संज्ञा)

ध् " ध् धुणि (ध्वनि), साध्वत् (साध्वत्)

प् " प् अच्छर (अप्सर)

त् " त् मच्छर (मत्सर), वच्छत् (वात्सल्य)

त् " त् मच्छ (मत्स्य)

स् " स् संभल (संस्तु), भर (स्मरति)

" " स् सरइ (स्मरति)

" " स् अम्हार (अस्माकम्)

क्ष " क्ष गिज्ज (गुह्य)

क्ष " क्ष विंभल (विह्वल)

§ 24 Sporadic double consonants—Apbh. shows double consonants where there were none in the original. In many cases they can be explained away as due to the exigencies of metre, in others as due to analogy.

अपरजिज्ज (अपराजित), the shortening of आ in परा requires doubling of जि in compensation

अचोए (आभोगेन) where the shortening has caused the doubling

अवगण्ण (अवगणित) on the analogy of मणिज्ज, where the न् is from न्य

उत्परि (उपरि) on the analogy of परुपर, when प्प is legitimate

एकमिक्कु (एकम्) again appears to have compensatory double consonant.

The shortening or weakening of ए in एमिक्कु necessitates doubling of क्. The first ए too is to be regarded short, thus accounting for क्. e. g. इल्लेकम्बु also.

to be somewhat more archaic¹³ than that of Hemacandra. There is a multiplicity of form and flexibility of grammar, not seen in Hemacandra; it can only mean that Dhanapāla wrote when the language had not quite ceased to be a spoken language; and by Hemacandra's time it had already become a dead language, surviving perhaps in the literature of the days. This might require a difference of a couple of centuries at least between the two authors. Hemacandra is known to have flourished at the Court of King Kumārapāla of Pāṭaṇa in the 12th Century A. D.

3. Not much can be said at the present stage of research about *Deśī* words of Dhanapāla which are not found in Hemacandra's *Deśināmamālā* or found in quite a different sense; (c. f. *इति XIV 20, 17*). For, perhaps the fact that Hemacandra handles *Deśī*s of a region other than the one of our author, will be able to account well for the difference. The same has got to be said with regard to the *Pāṭalacchīnāmamālā*, which does not contain many *Deśī* words that are used by Dhanapāla.

III

The story:—Much need not be said about this, as almost every Kaṣavaka has been summarised in the Notes. It is to be noted, however, that although the author seems to have looked upon his work as consisting of two parts, c. f. *विहि खंडहि वावीसहि संविहि XXII 9, 8*, the Kathā falls clearly into three parts as Jacobi has rightly seen. (1) The fortunes of Bhavisatta, a tradesman's son, who suffers twice by the deceit of his half-brother but becomes in the end quite happy. (2) The war between the Kuru King and the King of Taxilla, in which Bhavisatta takes a leading part and is victorious. He gets half the Kuru Kingdom in reward. (3) The previous and later births of Bhavisatta and his people, until they get Nirvāṇa.

(1) The first part is a very good domestic legend, illustrating the tragic features of bigamy. A merchant marries a second time, neglecting his first wife and her son. The son from the second marriage, while in youth, sets out on a journey for business and is accompanied by his elder half-brother. The two, with five hundred other young tradesmen, land on an island. There the younger half-brother treacherously leaves his elder brother alone and sets sail. The latter discovers a deserted but rich city and a beautiful princess, whom he marries. After a long time they take much wealth with them and go ashore with the hope that some casual merchant-ship might take them up. They again meet with the half-brother, who has returned unsuccessful. The latter feigns repentance and offers to carry his brother and the princess with their wealth home. But when all is ready, he sets sail with the wealth and princess before the elder brother has time to come up to the ships. He returns home and declares the princess to be his

¹³ See *Apabhraṃśa Grammar* below.

Singular	Plural
गभो, ³ गोतो, पाद्गभो, भागिभो, वणिरो. सभो भाग, सावण	विजयता ⁴ विजयता, वणयता, वणयता, लोय
N अवलोयत, चारिनु, जम्ममेत, फल, वण कडाणउं, पडाणउं कम्म, ⁵ कल्ले, चम्म	N भग्गं, कग्गं, गंरुं, तोरग्गं, पणग्गं, ग्गं, वणग्गं, सग्गं कल्ल, चम्म तोरग्गं, ⁶
Acc.	
M उज्जउ, ⁷ उज्जोउ, पाद्, जेद्, पुनु, विवास. हातु, सणद्, सोउ सवसिग्गभो ⁸ (XII 5, 2)	M कल्ल ⁹ , विज्जिग्ग, पोय, भोग, विज्ज, विज्ज
N कज्जु, ¹⁰ वारणु, परु, वणु, सउणु	N कुमड, कुल्लड, वारवड, दोयड, ¹¹ भागड, मंरुणड, सवड, ¹² दारड, ¹³ लादय ¹⁴ (for लादयड), गोदिय अंसेदि ¹⁵ , विन्दुमदि ¹⁶ , वण्णदि ¹⁷ , वण्णदि ¹⁸ कुलेदि ¹⁹ , गुणिदि ²⁰ , दिग्गदि ²¹ , सण्णदि ²² दुराचारिणदि ²³ , वडोदि ²⁴ चउपासिदि ²⁵ (VIII 5, 3)
Inst.	
अवियारि ²⁶ , धणवाल ²⁷ , भविसि ²⁸ , परितोसि ²⁹ मुणिणादि ³⁰ , विसंति ³¹ , सविसेसि ³² , सरंगड ³³ , अवरादि ³⁴ सरदाणि, कज्जे ³⁵ , काले ³⁶ , गज्जे ³⁷ , पयसे ³⁸ , नये ³⁹ , बाडे ⁴⁰ , विणोए ⁴¹ , (सिउ) पुते ⁴² (X 3, 2) करिण, गणहरिण, पुण्णोद्दण, सिरिण, हरिवलिण अहम्मणे, ⁴³ धम्मणे, कज्जेण, उलेण, वणिनेरण केवलेण, ⁴⁴ दोहएणं, हएणं	
Abl. दोसहु ⁴⁵ (VI 21, 12), वंछणमहु (III 21, 8)	
अदत्तादाणहो ⁴⁶ (V 15, 5) जंपाणहो (VIII 5, 2) नयरहो होन्तउं (IX 16, 2), परदेसहो (आवउ VIII 1, 5), सणेहहो (उत्तर VII 5, 2)	

³ These occur where metre has changed generally at the end, and in passages that are in Māhārāṣṭrī e.g. V 17. See however Hc. Gr. IV 382.

⁴ In passages of mixed language and changed metre e. f. VI 18.

⁵ Prākritisms.

⁶ The Masculine has totally discarded inflection and the Neuter partly.

⁷ One would expect the *anunāsika*, at least more frequently in the Neuter.

⁸ Change of gender is very common in Aṇṇ. cf. Hc. Gr. IV 445

⁹ तरेण⁹ would have equally suited metrically. The lengthening therefore is sporadic.

¹⁰ The *anunāsika* would not have spoiled metre. Hence dropping sporadic. Or is it due to carelessness of the scribe?

¹¹ These occur in a passage almost in Māhārāṣṭrī and changed metre, III 26 although allowed by Hc. Gr. III 342.

¹² Prākritisms, occurring in a Kaṇḍavaka of changed metre and mostly Māhārāṣṭrī III 26. ¹³ Hc. Gr. IV 385.

¹⁴ Hc's हे of the Abl. is not corroborated by our text; Hc. Gr. IV 386.

¹⁵ This हो is common to the Gen. Not in Hc.

¹⁶ Hc mentions ड instead in IV 387

रज्जु सो तउ अणिठ्ठु खलु अकयकज्जु। जंपह पोयणपुरवइहिं पक्खु पडिगाहिवि थिय मंडलु असंखु XIV 1, 7-8. The same idea is conveyed by the speech of Anantapāla, when he offers to the King Bhuvāla his own views on the difficult situation. जइ कच्छाहिवइ पइठ्ठु इत्थ ता अने केणवि गगण कित्थु। अइ कच्छाहिव संवरिवि थक्खु तो इमंइ परचक्खेण चक्खु ॥ XIII 7, 8-9. The suggestion of Jacobi,¹⁹ based upon the alternative form Kacchava that hereby Kashmir is meant, is really genial. For, Kashmir was in old days called Kāsyapadvīpa.²⁰ But is the position of the king of Kashmir so strategically important? From the third Kaṣavaka of the thirteenth Sandhi, we learn from Citrāṅga, Sindhupati's son, that while he is delivering Poyaṇapurapati's message to the Kuru King, the son of Poyaṇapati has already entered the Pañcāladeśa with a large army, पंचालदेसि वट्ठइ सविन्दु XIII 4, 3. It is after this that Anantapāla tenders his advice that they should wait and see, until the intentions of Kacchāhivai are definitely known; अत्थुयु अच्छहो मज्झत्य होवि. XIII 7, 7. It is also after this that Bhavisatta proposes to go and attack Kacchāhiva. Possibly therefore, the Kacchas or Kacchavas lay on the 'borderland'—literal meaning of kaccha—between the plains of the Punjab and Northern U. P., and the lower Himalayan ranges. From the rapid march of events, the distance between Gayaura and Kaccha country can not be supposed to be very great, nor the communication between the two difficult.

There are the five Sāmantas mentioned twice thus:—विणिगिवि पव्वयवइ लोइज्जु हरिवाहणु पिहुमइ रणि अलज्जु। पंचहिं सामंतहिं etc. XIV 3, 9; and तो पव्वयनरिंदहरिवाहणंपंचालायुरायहिं। पणविउ कुहनरिंदु etc. XIV 13, 1. The two mountain kings are perhaps to be identified with Simhauramallu and Kantiuranābu, mentioned in XIV 2, 6 and 7. The two towns may be those referred to by Jacobi as being in the Salt-range and Nepal respectively.²¹ There is a Khasapabāṇao—chief of the Khasās mentioned in पव्वयययु जंपह खसपहाणओ XIII 6, 2. Pavvayaghaṇu may be his name, or only an adjective, but the fact remains that as lord of the Khasās he is also a Pavvayanarinda. He is spoken of as a 'Maṇḍalavai' and must have been reckoned among the five Sāmantas. He was one of those who were present at the court of Bhuvāla, when Citrāṅga delivered his message; the former also gave his advice.

From तिसइ संचडिय भडमइ पंचालमिच्छकच्छवनरिन्द। पिहुमइहरिवाहणलोज्जु अत्र वि नरवइ जे रणि अलं XIV 17, 9-10 one would like to think the Pañcālas, Macchas and Kacchas had their kings²² in Pihumai, Harivāhaṇa and Lohajāṅgha respectively. But on close examination this view would be found untenable. Lohajāṅgha, for instance, can not be the lord of Kaccha, for he was present in the Council

¹⁹ Op. Cit. Introduction. p. 15.

²⁰ See *Mahābhārata* Jambūkhaṇḍanirmāṇaparva.

²¹ But the latter is more likely Kotwal, 20 miles North of Gwalior; according Cunningham.

²² Jacobi, Op. Cit. Introduction p. 15 actually identifies them thus.

Singular	Plural
Inst. पङ्क ¹⁶	पुम्हङ्ग (VI 9, 7)
Gen. पङ्क (जंतहो) (III 10, 8) तड, तड (Misprint for तड III 14, 5)	तुम्हङ्ग, तुम्ह (III 16, 7, VI 21, 12)
तुम्ह, तुम्ह (IX 20, 9)	तुम्हाणं (IV 13, 10)
Loc. तङ्क पङ्क	
तुम्हार is a possessive adjective, also तुहार	
§ 35. Demonstrative तड.	

Sing.	Plu.
Nom. सो, सु (X 10, 2) or तं	ते, ताहं, ताए (for ताई VI 15, 8)
Acc. तं (तं संकेत), सो (III 13, 4) सा (सो सा पिक्कड V 8, 8) (सा जम्मभूमि सुमरंतड VI 12, 1)	
Inst. ति, तेण, F ताई ताए	तेहिं
तेण Pr. (IV 13, 10) ताहिं (for ताई I 13, 1)	
Gen. तहो F तिहिं (II 5, 3) तहु F. तहि, ताहि तास, तासई (VI 10, 3) F तास, तहो (II 4, 4) तड (V 12, 2), F. तड (III 16, 7) F तहु	ताहं
Loc. तहिं, Pr. तम्मि	तेस Pr.

§ 36. The base एय Sk. एतव्.

Nom. M. इड, एड, एट्ट,	M. इय, एय
F. एय, एड,	F. इयड (XVI 1, 10)
N. इड, एड, एय Pr.	
Acc. M. इड, एड	
F. इड, एड	M. एयहिं
Inst. M. एण (विहोणं), एणं Pr.	M. एय
Gen. M. एयहो	
F. एयदि, एयदि* (तणडं)	M. एयहं

§ 37. आय Sk. इदम्

Nom. M. आयड (XVIII 4, 6), आयड ¹⁶	
Inst. M. आयड, एण (विहोणं), एणं	
F. आयणं, आयदि	M. आयदिं
Gen. M. आयहो	
F. आयहो { IX 21, 10 } आयदि* { VIII 12, 3 } (VIII 166)	M. आयहं M. आयदिं

¹⁶ इड in Jacobi is due to a misreading of the line हा विदि अडुत्तु मडं पिक्कडिड (VIII

¹⁷ This is exceptional. It is also equal to आयतः which suits better in all the passages
considered आयड Miss. and Nom. Acc. NNeut. आय in XVI 8, 10 also

Lastly there is the important question of the identification of Poyaṇapura. That Poyaṇa was the name of a city like Gayaura, and not a country like Kuru, is clear from words like Poynapuraparamesara XIII 11, 10 and Poyaṇapuravara XV 9, 4. The name occurs also in XIV 5, 1 and 6, 6-12. Jacobi, on the strength of references in the *Paumacariya* of Vimalasūri, identifies it with Takṣaśilā, but becomes doubtful when he finds our author referring to the army of Poyaṇavai as Sākeyanarindasinnu XIV 13, 9 and Sakkeyajoha XIV 19, 2. This Sākeya or Sakkeya he identifies with Sāketa or Ayodhya. Now it quite true that Sākeya is the correct Prākṛit for Sāketa and that Sakkeya is an alternative form for the same. But there is another possible phonological equivalent of Sākeya. Both these can also be Prākṛit for Śākeya. Historically there is nothing against this identification. Śaka Kings have ruled over Takṣaśilā. If this be correct, then there is nothing to come in the way of Poyaṇapura being identified with Takṣaśilā. The very close relations that appear to exist between the Sindhus and the Poyaṇas can be understood on the strength of a close geographical proximity, and not if they were as far apart as Sindh and Ayodhya. For the following statement in this connection, I am indebted to Muni Shri Jinavijayaji of the Bharat Jain Vidyalaya, Poona:—

‘पोतनपुर’ तक्षशिलाका दूसरा नाम प्रतीत होता है। विमलसूरिके ‘पउमचरियं’ में जहाँ जहाँ ‘तक्कसिल्ला’ नाम आता है वहाँ वहाँ उसीके भाषान्तरस्वरूप पद्यपुराणमें ‘पोदनपुर’ नाम है—Potanpur appears to be another name of Takṣaśilā. Wherever the name ‘Takkhasilā’ occurs in Vimalasūri’s *Paumacariya*, the name ‘Podanpur’ stands (for it) in *Padma-purāṇa*, which is almost a translation of it’ (i. e. *Paumacariya*).

(4) The political conditions—The political conditions, as revealed in the two Sandhis and in the whole work generally, are briefly these. The part of India that comes into consideration here is the western half of Northern India (north of the Vindhya). This is divided into many kingdoms, some of them sovereign and independent, like that of Kurujaṅgala, Sākeya, and Sindhu (sāgara), some dependent and called Sāmanta, like Pañcāla, Matsya and Kaccha. These formed a ‘Maṇḍala’, over which a sovereign state presided. The conditions described preclude the existence of a strong central power, holding undiminished sway over the whole or the half of Upper India, as was the case in the days of Aśoka of Magadha, or in the time of the Gupta’s at Ujjayinī some five or six centuries later, or again for a short space of time during the sovereignty of Harṣavardhana of Kanauj. The state of affairs described might be one which existed in India for some centuries after the downfall of the great Magadha empire of Aśoka, or after the decline of the Avantī-empire of the Guptas, or after the Kanauj empire of Harṣa and before the advent of the Muhammadans.

Singular

- Inst. पई⁴⁶
 Gen. पई (जंतहो) (III 10, 8) तउ, तइ
 (Misprint for तउ III 14, 5)
 तुझु, तुहु (IX 20, 9)
 Loc. तई पई
 तुम्हार is a possessive adjective,
 also तुहार

§ 35. Demonstrative तव्.

Sing.

- Nom. सो, छ (X 10, 2) or तं
 Acc. तं (तं संकेउ), सो (III 13, 4)
 सा (सो सा पिक्खइ V 8, 8)
 (सा जम्मभूमि छमरंतउ VI 12, 1)
 Inst. तिं, तेण, F ताई ताएं
 तेण Pr. (IV 13, 10) ताहिं (for ताई
 I 13, 1)
 Gen. तहो F तिहिं (II 5, 3)
 तहु F. तहि, ताहि
 ताछ, तासई (VI 10, 3) F ताछ, तहो (II 4, 4)
 तह (V 12, 2), F. तह (III 16, 7) F तहु
 Loc. तहिं, Pr. तम्मि

§ 36. The base एय Sk. एतव्.

- Nom. M. इहु, एउ, एहु,
 F. एय, एह,
 N. इउ, एउ, एय Pr.
 Acc. M. इउ, एउ
 F. इह, एह
 Inst. M. एण (विहोएं), एण Pr.
 Gen. M. एयहो
 F. एयहि, एयहि* (तणउं)

§ 37. आय Sk. इदम्

- Noun. M. आउउ (XVIII 4, 6), आयउ⁴⁶
 Instr. M. आरै, एण (विहोएं), एणं
 F. आयणं, आयदि
 Gen. M. आयदी
 F. आयदी { IX 21, 10 } आयदि*
 { VII 12, 3 } (VIII, 166)

Plural

- तुम्हई (VI 9, 7)
 तुम्हई, तुम्ह (III 16, 7, VI 21, 12)
 तुम्हाणं (IV 13, 10)

Plu.

- ते, ताई, ताए (for ताई VI 15, 8)
 तेहिं
 ताहं
 तेछ Pr.

- M. इय, एय
 F. इयउ (XVI 1, 10)

- M. एयहिं
 M. एय

- M. एयई

- M. आयदि*

- M. आयई
 M. आयदि*

⁴⁶ तुम्ह in Jacobi is due to a misreading of the line हा विदि अउतु मई सिक्खविउ (VIII 14, 9)

⁴⁷ This is suspicious. It is also equal to आयतः which suits better in all the passages
 Jacobi considers आयत Masc. and Nom. Acc. NNeut. आत in XVI 8, 10 also

(a) *Manmathatilaka* is a variety of the above, having 8+14 mātrās in a pāda: i. e. the total number of mātrās is kept up. This occurs in XVII³ and 5 to 10.

(b) *Kusumanirantara* shows 9+14 and occurs only in XVII 4

(13) *Vibhramavilasitavadana* has 11+13 mātrās and occurs in XVI 1 to 8, and 10.

(a) *Navapuspandhaya* which has 11+14, can be regarded as a variety of the above. Occurs XVI 11 and 12.

(14) *Kinnaramithunavilāsa* has 11+15 in XVI 9.

(15) *Markatī* having 11 Mātrās for all four feet occurs at IV 11.

Simhaaloana,²⁶ see (5) above. The Ghattās in the whole of VII, VIII 1 to 19 and 12 to 20 (i. e. end) and a few more are in this metre, as also the Maṅgalas of VII and VIII. See, however, footnote 18 on (5) above.

Alillaha,²⁶ see (2) above, occurs as *Ghattā* in IV 7.

(C) CLASSICAL METRES OR GANAVRTTAS

(16) *Cāmara*. Of about the *ten* Kāvavakas in different metres, IV⁶ is in a sort of *Cāmara*. There are five verses of four pādas each and one of two only. It is thus described by Piṅgala.²⁷

“Cāmara consists of (four) pādas that have fifteen syllables and twenty-three mātrās in each. There are eight ‘hāras’ or long syllables and seven ‘sāras’ or short syllables, and a ‘hāra’ or long syllable at the beginning and end.” Thus the Cāmara, besides having fifteen syllables and twentythree mātrās to a Pāda, must have a succession of long and short syllables, so that there will be eight longs and seven shorts, provided that the beginning and end are always long. Thus taking the verse that defines the metre (and Piṅgala’s definitions are very often in the same metre) and the illustrative verse, we can put down the following scheme of long and short syllables:

— — — — —

When we examine our Kaḍavaka, however, we find that the treatment of the metre by our author is more elastic. Thus

(1) तं पुरं पविस्तमाणेन तेन दिव्यं gives- - - - -

(२) वाविक्रवसप्तद्वय सप्तसप्तवर्णयं , -४-४-४-४-४-४-४-

But (3) मदविहारदेहरेहिं सुष्ठु तं स्वर्णाय , ~~~~~

(4) सुरदिगंधपरिमलं पद्मअर्हं फंसए ..

²⁵ These have not been renumbered.

²⁷ Ibid p. 484

चामरस्त्रं वीस मत्त तीणि मत्त अगला ।

अठ्ठ द्वार सत्त सार ठाइ ठाइ णिम्मला ।

आइ अंत हार सार कामिणी मुलिजए ।

वस्तुनरा दहाइ पन पिंगले भणिजए ॥ १५८

§ 15 *ṣ* initially and when double internally, is retained as in Ancy. in all other positions it becomes *ṣ*. This is sheer Aulhamāgadhian and a peculiarity of the Apbh. (as the following hesitation will show)

नष्ट (नमर), नराई (नराणी), निवृत्त (निभृत्), नेत्र (नष्ट), नम (नम), नमः, (नमते); पिपत्त, अणितति, अणमणितति, पिपत्त, पिपिपत्त, नमपत्त.

§ 16 *ṣ* becomes *ṣ* initially medially and in conjuncts, when not assimilated as in जोग (जोग).

Initially जह (जति), जडण (जडना), जडन (जड), जाण (जात), जडन (जडन), जोग (जोग)
Medially अजोरे (अजोरे), जडन (जडन), जोग (जोग), जंग (जंग), जंगी (जंगी)
In conjuncts अज (अज), अज भ (अजभ), जडन (जडन)

§ 17 *ṣ* remains in all positions, except in many cases at the end, where it has fallen away before the *ṣ* of the Masc and Neut. Nom. and Acc. termination

Falling away of original *ṣ* at the end:—

उत्तउ (उत्तम), जडणमाउ (जडणमा), परिहउ (परिभम), पदाउ (प्रभा), मदाहउ (मदाह), पाउ (पासव), संभउ, (संभम)

Falling away of secondary *ṣ*

अहिउ (अविम), कलाहलउ (कलाहलम), दीउ (दीप), पाउ (पाप), पवाउ (प्रवाप), मं (मंम), साउ (सम)

This change is peculiar to Apbh.

§ 18 A peculiarity of the Apbh. Phonology is the change of Sk. *ṣ* into *ṣ̣* (nasalised *ṣ*) in the first instance, and into *ṣ* subsequently. This Apbh. trait has been taken up by some of the modern vernaculars, e. g. Marāṭi Gujarāṭi etc. thus showing their close affinity with Apbh.

नवकारिय (नमरुता), नवेप्पिय (नवा), निविहि (निभेपण), भवण (भमणम), खणयम (खणीयम), सावण (सामान्य), वम्मह (वम्मम)

भवण (भमण) (Jacobi's text clearly reads भवण which is the original form²⁷) In other cases too *ṣ̣* is to be expected in place of *ṣ*, which latter is found for the former in the vernaculars. Even in these, the original *anunāsika* character of *ṣ̣* is preserved in the *anuvāra* which in many cases is seen on the preceding syllable. e. g. M भवण Apbh. भवेर (भमर), M भवेह Pr. भवहा, M. न Apbh. नावे, नाम, M. गांव Apbh. गावे (गाम)

In some words, in our work, the *anunāsika* character seems to be so far forgotten, that like original *ṣ*, this derived *ṣ* is changed to उ e. g.

उजउ (उजम), खउ (खेम), जडणा (जडना), नाउ (नाम), पणाउ, (प्रणाम)

§ 18 (a) On the contrary Sk. *ṣ̣* sometimes becomes *ṣ* in Apbh.

एम (एव), पिहिमि (पृथिवी), सिमिर (शिविर)

The intermediate stage to this change is perhaps to be seen in words like

जाम्ब (यावत्), ताम्ब (तावत्)

§ 19 Of the sibilants *ṣ* becomes *ṣ̣*, *ṣ̣* remains, *ṣ̣* becomes *ṣ̣* initially and *ṣ̣* medially.

सय (शत), सिक्खा (शिक्षा), सक् (शुक्), विसिह (विशिष्ट), सिह (श्रेष्ठ), सोह (शोभा), सयल (सकल), सिन (सैन्य),

²⁷ And according to Hemacandra's rule too IV 397.

सजमभारधुरंधरह सहुच्छलिड न जाह ।
 तिअजणणीजुव्वणहरणु जम्मु निरत्यउ ताहं ॥ ३ ॥
 विरमणु पंचह आसवह इंदियनिग्गह जत्य ।
 सक्तसायहं दंडह दमयु सतरस संजयु तत्य ॥ ४ ॥
 निग्घिण निठुर दुट्टमण जे पाणि वट्ट करंति ।
 ते आवज्जिअपावभर निच्छय नरय पडंति ॥ ५ ॥
 अलिउ म जंपहु दुव्वयणु पर दूमिज्जइ जेण ।
 वसु नरवइ नरइहिं नयउ अलिउच्चवदोसेण ॥ ६ ॥
 जइ पाणइं संसइ पडइ जइ निव्वाहु न अत्यि ।
 तहवि अदिच्छ म संगहसि जं दूसिउ जिणसत्थि ॥ ७ ॥
 जइ निव्विज्जउ दुहपजुरि निवसंतु संसारि ।
 मेट्टणच्छहि छमिणंतरीण मण पसरंतु निवारि ॥ ८ ॥
 गाढपरिग्रहगहगहिउ नरु हारइ अपवणु ।
 मिहिइ परिग्रहदुव्वसणु सिवसहकारणि लण्णु ॥ ९ ॥
 पंचासवविरमणु करहि करहि म निग्घण पाउ ।
 सिद्धिपुरंधिहि उवरि जइ तुज्ज पइट्ठइ भाउ ॥ १० ॥
 कक्कसि करसि म उव्विअसि निरु कोमलइ म रज्जु ।
 मज्झत्थिउ (१) वित्थरहिं जिअ जइ मणि निव्वुइकज्जु ॥ ११ ॥
 रत्ताणिदिउ दुदम दमिउ रसि रसि गिद्धउ जेण ।
 अवर य इंदिय विसयगय लीलइं निजिय तेण ॥ १२ ॥
 गंचछुगंधिइं रइ करइं दुग्गंधिइं संताउ ।
 घाणिंदियकयउक्करसि जीव म वंचइ पाउ ॥ १३ ॥
 जे जिणनाहइ सुहकमलअवलोअणकयतोस ।
 पत्त निळोअइं लोअणइं सुहमंठणपर सेस ॥ १४ ॥
 पररमणी जे रुवमरि पिक्खिवि जे विहि (इ) संति ।
 रागनिबंधण ते नयण जिण जम्मवि नट्टु हुन्ति ॥ १५ ॥
 जीव म रंजइ मणरयण सुणवि मणोहर गेउ ।
 मरनिट्टुरसहावमरि मा करि मणि उय्येउ ॥ १६ ॥
 गय मयं मट्टअर अत्त मलइ नियनियविसयपसत्त ।
 इच्छिइण इ इन्दिअण दुःख निरंतर पत्त ॥ १७ ॥
 इच्छिणि इंदिय सुक्कट्ठिणि लउमइ दुक्कल सदस्स ।
 जम्मु वृण पंचइ सुक्कटा कट्ट कुमउत्तय तस्स ॥ १८ ॥
 इंदियसुक्खि मं रइं करट्ट संभावहि अपवणु ।
 जिअ म्मणजेणुगविसयसुहमणि अत्तणि म लण्णु ॥ १९ ॥
 वदस्सरंरर मंयडइ नट्टु उय्येय कोट्ट ।
 कोट्ट विवन्ति अंनि नट्टु जीवइं दुग्गाइ नेइ ॥ २० ॥

2. Regressive assimilation.

व् अग्रे (आग्ने), द्वाग्नि (द्वानि).

पृ सुहृत् सुहृ (सुहृ)

अन्तस्था-अनुवाण (आनुवाण); अन् (अन्व); कलत् (कलन्), सुवन्द् (सुवन्ने), मिन्
(मिन्), समुज्जत् (समुज्जत्),

§ 22 Separated by (1) स्वरभक्ति and (2) वर्णोपगम

(1) अच्यरिन् (आच्यम्), अरदन्त (अर्दन्), also अरिदन्त अरद् (अर्दन्), आरिन् (आर्यं),
किरिया (किर्या), किरिद् (किरि), किरिन् (किरन्), किरिस् (किरिस्), गरद् (गर्द्), सकिन् (सकृद्).

The vowel is generally determined by the surroundings, e. g. किरिन् where
the इ in the original Sk. has determined the स्वरभक्ति vowel. But this is often
arbitrary; e. g. अरदन्त, अरिदन्त and अरद् all from अर्दन्.

(2) वर्णोपगम or addition of a letter, is perhaps a wide name (and should
include स्वरभक्ति i. e. separation by or addition of a स्वर.)

अम्बिल (आम्बल), तम्बिर (ताम्ब)

एरमेक् म् comes in as ephonic Sandhi-consonant.

§ 23. Special conjuncts are specially treated.

ञ् becomes ण आण (आणा)

न नाण (नान)

य पद्म (प्रतिष्ठा), सय (संज्ञा)

क्ष becomes क्क्ष अचक्षु (अचक्षु), अक्षय (अक्षय), अन्तरिक्ष (अन्तरिक्ष), इक्षण (इक्षण),

क्ष सच्छ (साक्षात्)

" " क्ष क्षीण (क्षीण)

(rarely) ह निहित (प्रक्षित)

घ् " झ ज्ञाण (ध्यान), संज्ञा (संज्ञा)

घ् " झुणि (ध्वनि), साध्वस (सज्जस)

प् " ख् अच्छर (अप्सरा)

त् " क् मच्छर (मत्सर), वच्छल (वात्सल्य)

त् " क् मच्छ (मत्स्य)

स् " भ् संभल (संस्तु), भरद् (स्मरति)

" " म् सरद् (स्मरति)

" " म् अम्हार (अस्माकम्)

क्ष् " च्क्ष गिज्ज (गृह्य)

क्ष् " भ् विंभल (विह्वल)

§ 24 Sporadic double consonants—Aphh. shows double consonants where
there were none in the original. In many cases they can be explained away
as due to the exigencies of metre, in others as due to analogy.

अपरज्जिय (अपराजित), the shortening of आ in परा requires doubling of जि
in compensation

अचमोए (आमोगेन) where the shortening has caused the doubling

अवगण्णिज (अवगणित) on the analogy of मणिज, where the न् is from न्य

उत्परि (उपरि) on the analogy of परुपर, when प्प is legitimate

एकमिक्कु (एकैक) again appears to have compensatory double consonant.

The shortening or weakening of ए in एमिक्कु necessitates doubling of क्. The first
ए too is to be regarded short, thus accounting for क्. e. g. इल्लेक्कमल्ल also.

रासहु कंभि चडाविइ सन्भइ तत्त सहस्रम् ।
 आपहणे करि कम्मदां दिगा निगरदि कम्म ॥
 मरण ति चिइं वण्डा भस्मि जि मुक्का रंत ।
 सुक्तिअ सुसंचिअ जेहिं पर ते निणिवार निंतक ॥

Here is a description of a city and its suburbs:—

अहिरामारामवणाउडां सरसरहितमाण ^१ गोवडां ।
 जहिं सयवर बावीतइ वराइ वणशिरीअ रमणि केडीइराइ ॥
 मयमत्तय मयगत गुलगुलंत वरतरलतुरय धममपपंत ।
 जिहिं रहवर धोरणि षट्ठइत करकारक पाइक धमधमंत ॥
 जिहिं कूव मणोदर सरवराइं नरनारीजण-वण-छंदराइं ।
 रमणीअरमणि जणु वच्छराइं जहिं वइइं सरिअ किरिजलदराइं ॥
 जिहिं वसहिं छोय अग्राहवत्त जिहिं पउण-वइतरि-नवरत्त ।
 जिहिं पवरचहुट्टइं मनवहुट्ट जउथउदीयंतरसत्थवट्ट ॥
 जिहिं नागर-सागर-किरिनिवास जिहिं लीउ करइं लीउाविडास ।
 जिहिं सुंदरमंदिर-देहराइं जणु सिच्छइं लच्छीदर-वराइं ॥

At fol. 106 (b) begins the story of a king of Takṣaśīlā named T This runs over three folios, and is given as an illustration of the obeisance to the Jina.

The beginning of the story, which is interesting in itself, is quo

अत्थि नामिण नयरु तत्तसिउ । पडि-वक्ख-वउयलसिउमणिसिउह-सइ-वइसरर
 हरिणंकइइमहिलचकचकंमणमणहर ।

धणकण कंचन-रयण-निहि सरपुरसरिसायाह ।

सेउ-फणावळि किं ठियउ परिरंभिवि पायाह ॥

तहिं तिविककसु २ अत्थि नरनाहु । तिअलोअविकत्ताउ । जसि दलिय-सयल-व
 सरपंकयसंगहिय मंत्तनावइ तिविकमु ।

ताउ मंगलदेवि पिय कोमलकमलपयच्छि ।

रुवि विणिजिय रइरमणि कणयच्छवि नं वच्छि ॥

Apabhraṃśa quotations like रासहु कंभि चडाविइ etc. or दिवसि प सोनाससु वीक्ताइ look like stray *subhāṣita* verses, current in the author's show that there must have been a rich literature in Apabhraṃśa upon he has largely drawn. The long story that he has quoted also con this view.

IV The *Tisatthimāhāpurisaguṇālāṅkāra* of Pupphadanta is an i work in Apabhraṃśa. It forms No. 370 in section X of the catalogu search of Mss. for the years 1879-80, and is entered as an in Prākṛit⁵ work in 304 foll. The Ms. is to be found in the Decca:

⁵ That it was possibly Apbh. was kindly suggested to me by the Mr Jinarajayaji of Poona. I am in search for other Mss of the work with publish it.

Singular	Plural
गभो, ³ घोतो, ग्राहभो, भासिभो, उभिहो, सभो भाग, सावण्ण	विश्वान्ता ⁴ विरजन्ता, वयन्ता, वृजन्ता, लोपा
N अवलोयय, चारिनु, जम्मंतर, कल, वयण कडाणउं, पडाणउं कम्म, ⁵ कलत्ते, वम्मं	N भमइं, कमइं, मरइं, तोरणइं, पणमइं, रमइं, वयणइं, सइं कसम, वरण तोरण, ⁶
Acc.	
M उज्जउ, उज्जोउ, पाहु, जेहु, पुनु, गियास, हातु, सेणहु, सोउ सवसिवेहभो ⁷ (XII 5, 2)	M काल ⁸ , निजिमण, पोण, भोण, गियाण, विल्लण
N कज्जु, ⁹ कारण, घर, वयण, सउणु	N ऊंभइं, ऊरुलइं, मयवइं, दोसइं, ¹⁰ भाणइं, नंदणइं, सणइं, "हारइं" लाहण ¹¹ (for लादयइं), बोहिला अंसिदि ¹² "किन्दुभदि", पुण्णदि", वयणदि" कुलेदि ¹³ गुणिदि", दिणेदि", संचणदि" दुराचारिणदि ¹⁴ , वदुनोदि चउपासिदि ¹⁵ (VIII 5, 3)
Inst.	
अवियारि", धणवाल", भविसि", परितोसि" मुणिणहि", विसंति", सविसेसि", तरंगइ", अवरदि ¹⁶ सरदाणि, कज्जे", काले", गव्वे", पयसे", चण्णे", चाडे", विणोए", (सिउ) पुत्ते" (X 3, 2) करिण, गणहरिण, पुण्णोदइण, सिरिण, हरिवलिण अहम्मणे, ¹⁷ धम्मणे, कज्जेण, छलेण, वणिवेरण केवल्लेण, ¹⁸ दोहएणं, हएणं	
Abl. दोसहु ¹⁴ (VI 21, 12), वंचणमइहु (III 21, 8) अदत्तादानहो ¹⁵ (V 15, 5) जंषाणहो (VIII 5, 2) नयरहो होन्तउं (IX 16, 2), परदेसहो (आवउ VIII 1, 5), सणेहहो (उत्तरइ VII 5, 2)	

³ These occur where metre has changed generally at the end, and in passages that are in Māhārāṣṭrī e. g. V 17. See however Hc. Gr. IV 332.

⁴ In passages of mixed language and changed metre c. f. VI 18.

⁵ Prakritisms.

⁶ The Masculine has totally discarded inflection and the Neuter partly.

⁷ One would expect the *anunāsika*, at least more frequently in the Neuter.

⁸ Change of gender is very common in Apbh. cf. Hc. Gr. IV 445

⁹ तसि would have equally suited metrically. The lengthening therefore is sporadic.

¹⁰ The *anunāsika* would not have spoiled metre. Hence dropping sporadic. Or is it due to carelessness of the scribe?

¹¹ These occur in a passage almost in Māhārāṣṭrī and changed metre, III 26 although allowed by Hc. Gr. III 342.

¹² Prakritisms, occurring in a Kaṭavaka of changed metre and mostly Māhārāṣṭrī

¹³ Hc. Gr. IV 335.

¹⁴ 's हे of the Abl. is not corroborated by our text; Hc. Gr. IV 336.

¹⁵ 'his हे is common to the Gen. Not in Hc.

¹⁶ c mentions इ instead in IV 337

and not Hemacandra, when speaking about his knowledge of poetics. If Hemacandra, who was looked upon as a literary colossus by all his Jain successors, lived before him, he certainly would have made respectful mention of his name, as for instance Somaprabha has done. The fact that he is a Digambara while Hemacandra belongs to the Śvetāmbara sect, can not fully account for this differentiation. The passage which deals with this subject is worth quoting and reads thus:—

अकलंककविलक्षणपरमयां दिवसमयपुरंदरप्रवसयां ।
 इतिवृत्तिसाहित्यदरियां नर पादं भद्रविराट् ।
 नर पीयं पायंजलिजालं भद्रासुराणां विमलां ।
 भावादित भारवि "भासु वासु कोडु कोमलमिह कालिदासु ॥
 चण्डसु सयंभु सिद्धिरित दीयु पादोदु कर्द्वसायु बाणु ।
 पदु रुद्रु जदगिणासयार पट्टियलितु पालंकारमाह ॥

विगलपत्यां सयुरि पट्टि न कयाइ मदारु चिति चट्टि ।
 जसंभु सिंधुकुलोत्सितु न कलाकोसलि दिवसं निद्रितु ॥

Many names in this passage are familiar to us, e. g. Vyāsa, Kapila, Kaṇayara (Kaṇūda), Bharata, Patañjali, Bhāsa, Kālidāsa, Bāṇa, Harṣa, Rudraṭa, and Piṅgala. Akalaṅka, as the unknown author of the marginal notes (sometimes so useful to editors of Jain-Prākṛit works) says, is Nyāyakāra-kartā. He is evidently the same Akalaṅka' as has commented on the *Āptamīmāṃsā* of Samantabhadra, and was the preceptor of Prabhācandra. As the latter's epitaph is older than 750 A. D., the former must have belonged to the 7th century A. D. at the latest. Akalaṅka is criticised by the great Kumārila which also speaks to his great age. Purandara, according to the same unknown source, is 'Cārṇvakamate granthakartā,' and Dantilla and Viśāhila, like Bharata, writers on Nāṭyaśāstra. The note on Kohala is queer, viz. कृष्णाः कश्चिद् कविः. Who Droṇa is is not mentioned. This Droṇa is probably the same as is quoted by Hemacandra in his *Deśināmāla* e. g. अविणयवई इति द्रोणः on I, 18, अज्जो एव इति द्रोणः on I 50 etc. Svayambhu is described as स्वयंभुः कविः पायडीबदरामायणकर्ता आपलीसंवीयः. It seems from this that he is a Jain and that he has written a Rāmāyaṇa in a particular metre, presumably Prākṛit.

V. The *Ārādhanā* of Nayauandin, a Digambara, is in two parts. The first contains 56 Sandhis and the second 58. The Ms. inspected by Mr. Dalal⁶ at Pāṭaṇa contained only 30 and 27 Sandhis. The last verse, not in Apbh. runs as follows:—

⁶ Three syllables have been rubbed out here. owing to two pages having stuck together and then torn as under by some one. But they can be resorted as भारवि.

⁷ Winternitz, *Geschichte der Indischen Litteratur II* p. 352 H.

⁸ Dalal, Essay read before the Gujarātī Sahitya Parishad. p. 14.

Singular	Plural
गभो, ³ गोसो, पाद्गभो, भागिभो, नगिरो. सभो भाग, सावग	विजयता ¹ विजयता, यमयता, नययता, लोय
N अवलोदत, चारिनु, जम्मंतार, कल, १५५ कडाणउं, पडाणउं कम्मं, ³ कल्लंत, घम्मं	N भंगइं, कपइं, गंगइं, तोरगइं, पणपइं, रगइं, १५५इं, सगइं कलम, चरण तोरण, ³
Acc.	
M उज्जउ, ³ उज्जोउ, जाहु, जेहु, पुनु, विपास. हातु, सणहु, सोउ सवसिंघेहो* (XII 5, 2)	M काल ³ , विजिमण, पोप, भोग, विपप, विजय
N कज्जु, ³ कारणु, पर, वयणु, सउणु	N कुमइ, कुलइ, गरवइ, दोमइ, ³ भागइं, नेरणइ, सवइं, ³ दाइं ³ लाइ ³ (for लाइइं), गोदित्त अंतेदि ¹ , ¹ किन्नुअदि ³ , पुण्णदि ³ , वयणदि ³ कुलेदि ¹ , ¹ मुण्णिदि ³ , दिण्णिदि ³ , सण्णदि ³ दुराचारिणदि ¹ , ¹ वधोदि चउपासिदि ¹ , ¹ (VIII 5, 3)
Inst.	
अवियारिं, धणवालं, भविसिं, परितोसिं मुणिणाहिं, विसंतिं, सविसेसिं, सारंगइं, अवरादि ¹ सरदाणि, कज्जे, कालं, गज्जे, पयसे, नये, बाडे, विणोए, (सिउ) पुते (X 3, 2) करिण, गणहरिण, पुण्णोद्दण, सिरिण, हरिवलिण अहम्मणे, ¹¹ धम्मणे, कज्जेण, छलेण, वणिनेरण केवलेण, ¹² दोहएणं, हएणं	
Abl. दोसहु ¹⁴ (VI 21, 12), वंचणमहु (III 21, 8)	
अदत्तादाणहो ¹⁵ (V 15, 5) जंपाणहो (VIII 5, 2) नयरहो होन्तउं (IX 16, 2), परदेसहो (आवउ VIII 1, 5), सणेहहो (उत्तरइ VII 5, 2)	

³ These occur where metre has changed generally at the end, and in passages that are in Māhārāṣṭrī e.g. V 17. See however Hc. Gr. IV 382.

⁴ In passages of mixed language and changed metre c. f. VI 18.

⁵ Prākritisms.

⁶ The Masculine has totally discarded inflection and the Neuter partly.

⁷ One would expect the *anunāsika*, at least more frequently in the Neuter.

⁸ Change of gender is very common in Aṇṇ. cf. Hc. Gr. IV 445

⁹ सरेण would have equally suited metrically. The lengthening therefore is sporadic.

¹⁰ The *anunāsika* would not have spoiled metre. Hence dropping sporadic. Or is it due to carelessness of the scribe?

¹¹ These occur in a passage almost in Māhārāṣṭrī and changed metre, III 26 although allowed by Hc. Gr. III 342.

¹² Prākritisms, occurring in a Kaṣyapa of changed metre and mostly Māhārāṣṭrī III 26.

¹³ Hc. Gr. IV 385.

¹⁴ Hc's हे of the Abl. is not corroborated by our text; Hc. Gr. IV 386.

¹⁵ This हो is common to the Gen. Not in Hc.

¹⁶ He mentions इ instead in IV 387

(e) *Bhaviyākudumbatāritra*, 36 Gāthās in Catuspadī.

(f) *Sandēśarāsaka*, in different metres, being the message of a Virahini

(g) *Bhāvanāsandhi* of Jayadevagaṇin, pupil of Sivadēvasūri, in 6 Kadavadas.

IX. Besides the above, entirely in Apabhraṃśa, the following works contain Apbh. verses, sometimes at great length.

(a) The *Kumārapālapratibodha* of Somaprabhācārya contains much Apabhraṃśa. This is a bulky Jain work, purporting to be the enlightenment of King Kumārapāla by the advice of the polihistor Hemacandra. It has five Prastāvas, broken by different Kathā or stories, drawn as illustrations of particular merits or vices. Thus there is *Nalakathā* which illustrates the evils of dice-playing, *Pradyotakathā* as illustrating the evils of debauchery, *Tārā* and *Rukmiṇī Kathā* as examples of the virtues of faithfulness and the like. The bulk of the work is written in what Jacobi calls Jaina-Māhārāṣṭrī (which is not much different from ordinary Māhārāṣṭrī), and contains both prose and poetry. One Kathā, that of Makara-dhvaja, is written in Sanskrit. But the last Prastāva is important from our point of view as it contains some entire Kathas in Apbh. Such are (1) the *Jivamanah-karaṇasamīpakathā* containing 105 stanzas in Apbh., (2) the *Sthūlibhadrakathā*, having 106 stanzas (with the exception of a very few Gāthās in Māhārāṣṭrī) in Apbh., (3) The *Daśārabhadrakathā* which is half Apbh. and half Sanskrit.

Besides, Apbh. Stanzas are scattered over other parts of the work, e.g.

खइ खणाविय सई छगल सई आरोविय रुक्ख ।

पई जि पवत्तिय जन् सई किं इव्वयहि मुरक्ख ॥

from अमरसिंहकथा p. 25

अइ कोइलकुलरवमुहुभल वणि वसंतु पयट्टु ।

अट्टु व मयणमहानिवह पयट्टिअविजयंमरट्टु ॥ १ ॥

सूर पटोइवि कंतकरु उत्तरदिसि आसत्तु ।

नीसात्तु व दाहिणदिसिहि मलयसमीर पवत्तु ॥ २ ॥

from अभयसिंहकथा p. 38

एके दुअय जे कया तेहि नीहरिय घरस्स ।

बीजा दुअय जइ करटं तो न मिलउं पियरस्स ॥

from शीलवतीदृष्टांत p. 3

and सीट्टु दमेवि छ वाहिइइ इक वि जिणिहिइ सत्तु ।

इमरि पियंकरि देवि तत्तु अप्पट्टु रज्जु ममत्तु ॥

from नरदेवकथा p. 39

सट्टरक्खद दाहिणदिसिहि जाइ विदम्भिहि मग्गु ।

वामदिसिहि पुण कोमलिहि जहि रुक्ख नहि छग्गु ॥

from नटचरितम् p. 57

They have all become mostly अ bases, rarely इ, उ bases.

Nom. जगेर (जनयितृ), पिउ, पियर, पियर, (पितृ), भायर, भाइ (भ्रातृ), माय^{३४}, मायारि (माता)

भायरेण (भ्रात्रा), मायए (मात्रा)

Voc. माइ. माए

§ 30 Consonantal bases have also disappeared and vowel bases are formed from them, either (1) by adding अ to the consonant or (2) by dropping it. The former gives rise to new अ bases, the latter to इ and उ (rarely) bases. Sometimes both the processes operate, giving rise to double bases from one and the same word, e. g. राय and राण

३३ अर्धः; feminine.

It is not possible to generalize of Mem. and Acc. terminations, but does not seem to be a general rule.

... in the ... of the ...

$\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

... and Gen. King. It may be regarded as an ...

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 84

... 1928 ...

$$J_{\text{eff}} = \frac{1}{2} \left(\frac{1}{J_1} + \frac{1}{J_2} \right) = \frac{1}{2} \left(\frac{1}{J_1} + \frac{1}{J_2} \right)$$

(e) *Bhaviyakudumbacaritra*, 36 Gāthās in Catuspadī.

(f) *Sandēśarāsaka*, in different metres, being the message of a Virahini

(g) *Bhāvanāsandhi* of Jayadevagaṇin. pupil of Sivadevasūri, in 6 Kaṭavadas.

IX. Besides the above, entirely in Apabhraṃśa, the following works contain Apbh. verses, sometimes at great length.

(a) The *Kumārapālāpratibodha* of Somaprabhācārya contains much Apabhraṃśa. This is a bulky Jain work, purporting to be the enlightenment of King Kumārapāla by the advice of the polihistor Hemacandra. It has five Prastāvas, broken by different Kathā or stories, drawn as illustrations of particular merits or vices. Thus there is *Nalakathā* which illustrates the evils of dice-playing, *Pradyotakathā* as illustrating the evils of debauchery, *Tārā* and *Rukmiṇī Kathā* as examples of the virtues of faithfulness and the like. The bulk of the work is written in what Jacobi calls Jaina-Māhārāṣṭrī (which is not much different from ordinary Māhārāṣṭrī), and contains both prose and poetry. One Kathā, that of Makara-dhvaja, is written in Sanskrit. But the last Prastāva is important from our point of view as it contains some entire Kathas in Apbh. Such are (1) the *Jivamanah-karaṇasamlāpakathā* containing 105 stanzas in Apbh., (2) the *Sthūlibhadrakathā*, having 106 stanzas (with the exception of a very few Gāthās in Māhārāṣṭrī) in Apbh., (3) The *Daśārṇabhadrakathā* which is half Apbh. and half Sanskrit.

Besides, Apbh. Stanzas are scattered over other parts of the work, e.g.

खड्ग सणाविय सई छगढ सई आरोविय रुक्ख ।

पई जि पवत्तिय जन् सई किं बुद्धियहि मुद्धस ॥

from अमरसिंहकथा p. 25

अह कोइलकुलरवमुहुभल वणि वसंतु पयट्ट ।

भट्ट व मयणमहानिवह पयट्टिअविजयमरट्ट ॥ १ ॥

सूर पडोइवि कंतकर उत्तरदिसि आसतु ।

नीसासु व दाहिणदिसिहि मलयसमीर पवत्तु ॥ २ ॥

from अभयसिंहकथा p. 38

एके दुअय जे कया तेहि नीहरिय वरस्त ।

बीजा दुअय जइ करदं तो न मिलउं पियरस्त ॥

from श्रीवतीदृष्टांत p. 3

and सीट्ट दमेवि छु वाहिइइ इक वि जिणिहिइ सत्तु ।

हुमरि पियंकरि देवि तसु अप्पहु रज्जु समत्तु ॥

from नरदेवकथा p. 39

चटरक्खह दाहिणदिसिहि जाइ विद्विभहि मग्गु ।

वामदिसिहि पुण कोसलदि जहि रुद्ध तहि लग्गु ॥

from नटचरितम् p. 57

Singular

- Inst. पङ्क⁴⁵
 Gen. पङ्क (जंतहो) (III 10, 8) तड, तड
 (Misprint for तड III 14, 5)
 तुम्ह, तुम्ह (IX 20, 9)
 Loc. तङ्क पङ्क
 तुम्हार is a possessive adjective,
 also तुम्हार

§ 35. Demonstrative तङ्क.

Sing.

- Nom. सो, सु (X 10, 2) or तं
 Acc. तं (तं संकेत), सो (III 13, 4)
 सा (सो सा पिकलड V 8, 8)
 (सा जम्मभूमि सुमरंतड VI 12, 1)
 Inst. ति, तेण, F ताई ताऐ
 तेण Pr. (IV 13, 10) ताहिं (for ताई
 I 13, 1)
 Gen. तहो F तिहिं (II 5, 3)
 तहु F. तहि, ताहि
 तास, तासई (VI 10, 3) F तास, तहो (II 4, 4)
 तड (V 12, 2), F. तड (III 16, 7) F तहु
 Loc. तहिं, Pr. तम्मि

§ 36. The base एय Sk. एतव्.

- Nom. M. इड, एड, एड,
 F. एय, एड,
 N. इड, एड, एय Pr.
 Acc. M. इड, एड
 F. इड, एड
 Inst. M. एण (विहोण), एण Pr.
 Gen. M. एयरो
 F. एयदि, एयदि* (तणड)

§ 37. आय Sk. इदम्

- Nom. M. आयड (XVIII 4, 6), आयड⁴⁶
 Inst. M. आयड, एण (विहोण), एण
 F. आयण, आयदि
 Gen. M. आयरो
 F. आयरो { IX 21, 10 } आयदि*
 { VIII 12, 3 } (VIII 16, 6)

Plural

- तुम्हई (VI 9, 7)
 तुम्हई, तुम्ह (III 16, 7, VI 21, 12)
 तुम्हाणं (IV 13, 10)

Plu.

- ते, ताई, ताए (for ताई VI 15, 8)
 तेहिं
 ताई
 तेस Pr.

- M. इय, एय
 F. इयड (XVI 1, 10)

- M. एयहिं
 M. एय

- M. एयई

- M. आयदि*

- M. आयड
 M. आयदि*

* तङ्क in Jacobi is due to a misreading of the line हा विदि अचुतु मई पिकलविड (VIII

46 This is exceptional. It is also equal to आयण: which suits better in all the passages
 considers आयड Masc. and Nom. Acc. NNeut. आय in XVI 8, 10 also

him 'apabhraṃśa' is only deterioration of the Sanskrit word in the mouth of the vulgar; for, says he:

"Each individual word has several corruptions. For instance, the 'gauḥ' has deterioration's like 'gavī', goṇī, gotā, gopotālikā and so forth."

Apabhraṃśa here can only mean corruption or deterioration of the Sanskrit norm. This corresponds exactly with 'vibhraṃśa' or 'vibhraṣṭa' in Bharata. Both mean by the cognate words a particular linguistic phenomenon and nothing more. The word 'apabhraṃśa' has as yet nothing to do with the Ābhīras, nor has it acquired its later connotation, viz. people's dialects or dialects and vehicle of literature like the various Prākṛits. The corruptions mentioned by Patañjali are all found in one or other of the Prākṛits.

(2) Bharata is the earliest writer on Sanskrit dramaturgy possibly belonging to the second or third century A. D. In his *Nāṭyaśāstra*⁴ he mentions the Prākṛits in the 17th chapter as vehicle of thought of characters in the drama and in the 32nd chapter verses 47 to 242, names and definitions of metres with examples, which are almost entirely in the Prākṛits. Part of the 17th chapter verses 5 to 23 deals with the phonology of the Prākṛits.

The first allusion to what came to be called Apabhraṃśa from Bharata and Daṇḍin onwards seems to be in the following verse.⁵

"This should be briefly known to be threefold; by words which are the same (as in Sanskrit), by words which have deteriorated (vibhraṣṭa) and by Deśī."

After this the rules of deterioration are given which obtain in the Prākṛits and correspond generally to those of the grammarians. Bharata mean by Deśī is made clear in verses 24 onwards. "Thus should be known Prākṛit and Sanskrit. Hence forward I shall speak of the deterioration of the Deśābhāṣā."⁶ And particularly in the following.⁷

³ Ed. Kielhorn, Vol. I p. 2.

एकैकस्य हि शब्दस्य बहुव्योपभंशाः । तद्यथा । गौरित्यस्य शब्दस्य गावी गोणी गोता गोपोता वमादयोऽपभंशाः ।

⁴ Ed. Kāvya-mālā, No. 42.

⁵ त्रिविधं तच्च विज्ञेयं नाव्ययोगे समासतः ।

समानशब्दैर्विशिष्टं देशीमतमथापि वा ॥ XVII 3

गच्छन्ति पदव्यस्तास्ते विभमा (टा) इति ज्ञेयाः ॥ ibid 4.

⁶ एवमेतत्तु विज्ञेयं प्राकृतं संस्कृतं तथा ।

अत ऊर्ध्वं प्रवक्ष्यामि देशभाषाप्रकल्पनम् ॥ ibid 14

It is clear that देशभाषा is separated from both Sanskrit and Prākṛit can only be spoken languages of different countries or regions.

⁷ अथवा उन्मत्तः कायाः देशभाषाः प्रयोक्तृभिः । ibid ४६

नानादेशतस्तुल्यं हि काव्यं भवति नाटकं ॥ ibid ४७

| Singular | Plural |
|---|--------------------------------------|
| Inst. पई ⁴⁵ | तुम्हई (VI 9, 7) |
| Gen. पई (जंतहो) (III 10, 8) तउ, तइ
(Misprint for तउ III 14, 5) | तुम्हई, तुम्ह (III 16, 7, VI 21, 12) |
| तुम्ह, तुम्ह (IX 20, 9) | तुम्हाणें (IV 13, 10) |
| Loc. तई पई | |
| तुम्हार is a possessive adjective,
also तुहार | |
| § 35. Demonstrative तव. | |

| Sing. | Plu. |
|---|---------------------------------|
| Nom. सो, उ (X 10, 2) or तं | ते, ताई, ताए (for ताई VI 15, 8) |
| Acc. तं (तं संकेउ), सो (III 13, 4)
सा (सो सा विकखइ V 8, 8)
(सा जम्मभूमि छमरंतउ VI 12, 1) | |
| Inst. ति, तेण, F ताई ताए | तेहि ⁴⁶ |
| तेण Pr. (IV 13, 10) ताहि (for ताई
I 13, 1) | |
| Gen. तहो F तिहो (II 5, 3)
तहु F. तहि, ताहि
ताउ, तासई (VI 10, 3) F ताउ, तहो (II 4, 4)
तहु (V 12, 2), F. तहु (III 16, 7) F तहु | ताई |
| Loc. तहि ⁴⁷ , Pr. तम्मि | तेउ Pr. |

§ 36. The base एय Sk. एतव.

| | |
|--|---------------------------------|
| Nom. M. इइ, एउ, एहु,
F. एय, एह,
N. इउ, एउ, एयं Pr. | M. इय, एय
F. इयउ (XVI 1, 10) |
| Acc. M. इउ, एउ
F. इह, एह | M. एयहि ⁴⁸ |
| Inst. M. एण (विहोए), एण Pr. | M. एय |
| Gen. M. एयहो
F. एयहि, एयहि ⁴⁹ (तणउं) | M. एयई |

§ 37. आय Sk. इदम

| | |
|--|-----------------------------------|
| Noun. M. आइउ (XVIII 4, 6), आयउ ⁵⁰ | |
| Instr. M. आयें, एण (विहोए), एण
F. आयहें, आपदि | M. आयहि ⁵¹ |
| Gen. M. आयहो
F. आयहो { IX 21, 10 } आयहि ⁵²
{ VIII 12, 3 } (VIII, 166) | M. आयहें
M. आयहि ⁵³ |

⁴⁵ तुम्ह in Jacobi is due to a misreading of the line हा विदि अछुनु मई सिखलविउ (VIII 14, 9)

⁴⁶ This is suspicious. It is also equal to आगनः which suits better in all the passages
considers आयउ Masc. and Nom. Acc. NNeut. आउ in XVI 8, 10 also

verse, he divides it again sixfold on the linguistic basis. His next sixfold division of it is possible, based upon the difference of language: Sanskrit, Prākṛit, Māgadhī, Pāṣācī, and Sauraseni, the sixth being Apabhraṃśa in several divisions on account of the particular country.⁴

Here too the Apabhraṃśa is placed on a level with the older literary Prākṛits viz. the Māhāśāstri, Māgadhī, Pāṣācī, and Sauraseni. What is, however, more important to note, is that Kālidāsa recognises many varieties of Apabhraṃśa, and records that the difference is due to the difference of the regions where they were spoken. The older Prākṛits have no known subdivisions, and although they bear geographical names, they have ceased to be regional and therefore to be actually spoken by the people. The Apabhraṃśa differed from them in both these respects.

(7) *Rajasekhara*:—In his *Kāvyamīmāṃsā*,⁵ Rajasekhara has several references to Apabhraṃśa. Like his predecessor rhetoricians, he also looks at the language from the literature point of view. It is therefore not surprising to find the body of his *Kāvyapūraṇa* thus described:—“Sanskṛit is your mouth, Prākṛit the arms, Apabhraṃśa the hips, Pāṣācī the feet, and a mixture of these the chest.” Again when his poet-king holds his Durbār, “The Sanskrit poets⁶ should be seated to the north (of his regal seat); the Prākṛit poets to the east, the Apabhraṃśa poets to the west, the Pāṣācī poets to the south. The same fourfold division of literature according to its vehicle is expressed again in connection with the question, however languages⁷ the budding poet should master.

“Some object can be (well) expressed by a good poet in the Sanskrit idiom, another in Prākṛit, still another in Apabhraṃśa phrase, a fourth in Bhūtabhāṣā; some other object can be expressed in two, three or even four languages. A good poet, whose intellect can command all these, fills the whole world with his fame.”

³ भाषाभेदनिमित्तः षोढा भेदोऽस्य संभवति ॥ २, ११

त्राकृतसंस्कृतमागध पिशाचभाषाश्च शौरसेनीच ।

षष्ठोऽत्र भूरिभेदो देशविशेषादभ्रंशः ॥ २, १२

⁴ Gaekwad's Oriental Series, no. I, 1916.

⁵ Cf. Cit. p. 6 शब्दार्थौ ते शरीरं संस्कृतं मुखं प्राकृतं बाहुः, जघनमभ्रंशः, पैशाचपादौ, उरोभिभ्रमः

⁶ Ibid. p. 54 तस्य चोत्तरतः संस्कृताः कवयो निविशेरन् ।.....पूर्वेण प्राकृताः कवयो...। पश्चिमे-

नापभ्रंशिनः कवयः । दक्षिणतो भूतभाषाकवयः ।

⁷ Ibid pp. 48-49 एकोधः संस्कृतोक्त्या स सुकविरचनः प्राकृतेनापरोस्मिन्

अन्योऽपभ्रंशगीर्भि किमपरमपरे भूतभाषा कमेण ।

द्वित्राभिः कोऽपि वाग्भिर्भवति चतसृभिः द्विचक्षुद्विवेक्तुं

यस्यैतस्य धीः प्रपन्ना स्तपयति सुकवेस्तस्य कीर्तिर्भगन्ति ॥

Singular

- Inst. पहुँ⁴⁶
 Gen. पहुँ (अंतहो) (III 10, 8) तउ, तइ
 (Misprint for तउ III 14, 5)
 तुहु, तुहु (IX 20, 9)
 Loc. तहँ पहुँ
 तुम्हार is a possessive adjective,
 also तुहार

§ 35. Demonstrative तव्.

Sing.

- Nom. सो, छ (X 10, 2) or तं
 Acc. तं (तं संकेउ), सो (III 13, 4)
 सा (सो सा पिकखइ V 8, 8)
 (सा जम्मभूमि छमरंतउ VI 12, 1)
 Inst. तिं, तेण, F ताइं ताएं
 तेण Pr. (IV 13, 10) ताहिं (for ताइं
 I 13, 1)
 Gen. तहो F तिहिं (II 5, 3)
 तहु F. तहि, ताहि
 ताछ, तासई (VI 10, 3) F ताछ, तहो (II 4, 4)
 तह (V 12, 2), F. तह (III 16, 7) F तहु
 Loc. तहिं, Pr. तम्मि

§ 36. The base एय Sk. एतव्.

- Nom. M. इहु, एउ, एहु,
 F. एय, एह,
 N. इउ, एउ, एयं Pr.
 Acc. M. इउ, एउ
 F. इह, एह
 Inst. M. एण (विहोएं), एणं Pr.
 Gen. M. एयहो
 F. एयहि, एयहि* (तणउं)

§ 37. आय Sk. इदम्

- Noun. M. आउउ (XVIII 4, 6), आयउ⁴⁶
 Instr. M. आरु, एण (विहोएं), एणं
 F. आयणं, आयदि
 Gen. M. आयदी
 F. आयदी { IX 21, 10 } आयदि*
 { VII 12, 3 } (VIII 166)

Plural

- तुम्हई (VI 9, 7)
 तुम्हई, तुम्ह (III 16, 7, VI 21, 12)
 तुम्हाणं (IV 13, 10)

Plu.

- ते, ताहँ, ताए (for ताइं VI 15, 8)
 तेहिं
 ताहँ
 तेछ Pr.

- M. इय, एय
 F. इयउ (XVI 1, 10)

- M. एयहिं
 M. एय

- M. एयइं

- M. आयदि*

- M. आयट
 M. आयदि*

⁴⁶ तुम्ह in Jacobi is due to a misreading of the line हा विदि अउतु मई तिक्खविउ (VIII 14, 9)

⁴⁷ This is suspicious. It is also equal to आयतः which suits better in all the passages
 abt considers आयत Masc. and Nom. Acc. NNeut. आत in XVI 8, 10 also

into four groups of four Mātrās each, with a proviso¹⁷ that the groups don't show a 'Bha-gaṇa' and a 'Jagaṇa', or Kārṇa (— —). What remains therefore is all laghu (—) i. e. a 'Vipragāṇa', or antaguru (—) i. e. a 'Sa-gaṇa'.

One Kaṭavaka, VIII 13, is in this metre.

(1) हा पुञ्जमि किं काई मई निहिंदंसे जे नयणई हयई । १

(2) हा पुत्त होव दिदि दुज्जणहो किम वयणु निहालमि दुज्जणहो । ८

The opening of the two lines appear to be against Piṅgala's rule. The apparent contradiction disappears when the first syllable is resolved into —. The rest is proper. The last syllable of all the padas has to be regarded long, otherwise there would be only fifteen¹⁸ syllables to a foot. Several Ghaṭtās in our work are in this metre.

(6) *Kavva* or *Kāvya* is a metre of twenty-four Mātrās. It is thus described:¹⁹

"There are two gaṇas of six Kalā at the beginning and end (of a pāda); there are three 'turaṅgama' (i. e. gaṇa of four mātrās) in the middle; the third gaṇa i. e. 2nd of the two turaṅgamas being either a Jagaṇa (—) or Vipra (—). Know this to be the definition of Kavva."

This only means that there are in all twenty-four mātrās in this metre. There is one instance only of this in VII 8.

(7) *Paṅgama* or *Plavaṅgama* is a metre of twenty-one syllables. There are three different definitions given, one of which suits exactly to one Kaṭavaka XII 12, 8 and the others in the number of Mātrās only. It is thus:²⁰ "In every foot the first should be guru, so Piṅgala says without doubt. This is the metre Plavaṅgama, with twenty-one Mātrās.

(1) पडिचलई वियाळि वरविटयहिं सिजावति किय । ३

(2) पणु कुळु हरियंदणु घुसिणु समाहरिवि । ७

In (1) only we have a laghu leading, but the rest are regular like (2).

¹⁷ Ibid p. 293

गण बिप्प सगण घरि पअह पअं

भण सिहअलोअण छंदवरं ।

गुणिगण भण बुज्जहु णाअ भणा

ण हि जगणु ण भगणु ण कण गणा ॥ १८३

¹⁸ Jacobi probably regards the last syllable short and therefore thinks our Kaṭavaka to be in Hemacandra's Pāṇaka metre.

¹⁹ Ibid p. 187

आइ अन्त दुहु छळउ तिणिग तुरंगम मज्झ ।

तीए जगणु कि विपगणु कव्वह लक्खण बुज्ज ॥ १०९

Jacobi regards it as *Kubjakusumanā* after Hemacandra.

²⁰ Ibid p. 298.

पअ पअ आइहि गुहआ पिगल पमणेइ सअल पिअमंती ।

छंद पअंगम दिशे मताणं एकवीसंति ॥ १८७

Jacobi is doubtful if this is of Hemacandra.

and two mss. were in agreement regarding them. This is rather too bold a procedure and even such an orthodox critical scholar as Pischel has pronounced it questionable.¹

That most of the Sūtras, regarding which two Mss. at least are in agreement must be regarded as Caṇḍa's own work can very well be proved. Thus (1) in the Vibhaktividhāna section, he lays down the general rule that the 'cases are as in Sanskrit' and mentions the individual cases with their examples e. g. सि, देवो, अग्नि etc. जम्, देवा कुलानि, तुम्हे etc.; अम्, देवं, अग्नि etc. Now it is queer that Caṇḍa should have omitted to give instances of जस् i. e. Acc. Pl; डस्ति i. e. Abl. Sing., भ्यस् i. e. Abl. Pl., डस् i. e. Gen. Sing. and हि i. e. Loc. Sing. But if we look to the Appendix B C D, we find three Mss. supplying the want. And there is no reason to doubt their authority. It is more likely that one Ms. has an omission here, than that three entirely independent Mss. should have conspired to add to the text. Again (2) in the same section, Caṇḍa deals with the pronouns in Sūtras 18 to 31 in two sections which he calls युष्मदध्याय (18 to 25) and अस्मदध्याय (26 to 31). Now while all the cases (except the Gen. Pl. and Loc.) of युष्मद् are dealt with one by one, the Nom. and Acc. Sing. and Pl. of अस्मद् is strangely omitted in the accepted text. Here again Appendix C D helps us in filling up both the omissions.² Now in this latter section, Appendix C D, we find Sūtras 26a the characteristically Apabhramśa form हुङ्. (3) One more proof of importance from the point of view of Apabhramśa is furnished by Appendix³ C D to Sūtra II 27. Here it must be noted at the outset that even the accepted text where all Mss. have agreed, is a misarranged, ill-digested mass of Sūtras. The whole work has the appearance of half-arranged, miscellaneous jottings for a work, rather than a well-arranged and finished treatise. Thus this part is called Svaravidhāna, but the first fourteen Sūtras only really deserve the name. The rest, as many as fifteen Sūtras, consists of Sūtras of a miscellaneous character such as ता ताव तावतः 21; खलोः 24; भे सर्वान् युष्मदः 26; भवन्तेनः 29 etc. Now C D add some more miscellaneous Sūtras to this. They are:—

(1) इज्जराः पादपूरणे, (2) जि अव्ययं एवायं, (3) जवरि आनन्तयायं, (4) जवर केवलायं, (5) यदेवद, (6) भूहि छिड कृत्तायां, (7) ददवद ग्रीवायं—ददवद होइ विदाय, (8) अतिरभसादुज्जमुलस्येत-
स्त्वो गमने ददवद—ददवद चरियाय, (9) जं जउ जाइं जावइ जणि जणु मणु इवायं—, विव पिव विव
विअ इवायं वा भवन्ति, (10) दाणिं पविंद एवदे एवदि इदानीमः, (11) यया तथा अनयोः स्याने
ना—
दोदा—काटु लदेविणु जोइया जिम जिम मोह गलेइ ।
जिम जिम दंसणु लदइजो गियमं अप्पु मुणेइ ॥

Of these (1) to (6) contain bare statements without instances and may be objected to, as Caṇḍa has always supplied instances. The same may be of both parts of (9) and (10). Nos. (7), (8) and (11) are quite in

¹ P. Cit. § 21.

² Horne Op. Cit. pp. 41, 42.

³ Horne pp. 46, 47.

(a) *Manmathatilaka* is a variety of the above, having 8+14 mātrās in a pāda: i. e. the total number of mātrās is kept up. This occurs in XVII³ and 5 to 10.

(b) *Kusumanirantara* shows 9+14 and occurs only in XVII 4

(13) *Vibhramavilasitavadana* has 11+13 mātrās and occurs in XVI 1 to 8, and 10.

(a) *Navapuspandhaya* which has 11+14, can be regarded as a variety of the above. Occurs XVI 11 and 12.

(14) *Kinnaramithunavilāsa* has 11+15 in XVI 9.

(15) *Markatī* having 11 Mātrās for all four feet occurs at IV 11.

Simhaaloana,²⁶ see (5) above. The Ghattās in the whole of VII, VIII 1 to 19 and 12 to 20 (i. e. end) and a few more are in this metre, as also the Maṅgalas of VII and VIII. See, however, footnote 18 on (5) above.

Alillaha,²⁶ see (2) above, occurs as *Ghattā* in IV 7.

(C) CLASSICAL METRES OR GANAVRTTAS

(16) *Cāmara*. Of about the *ten* Kāvavakas in different metres, IV⁶ is in a sort of *Cāmara*. There are five verses of four pādas each and one of two only. It is thus described by Piṅgala.²⁷

“Cāmara consists of (four) pādas that have fifteen syllables and twenty-three mātrās in each. There are eight ‘hāras’ or long syllables and seven ‘sāras’ or short syllables, and a ‘hāra’ or long syllable at the beginning and end.” Thus the Cāmara, besides having fifteen syllables and twentythree mātrās to a Pāda, must have a succession of long and short syllables, so that there will be eight longs and seven shorts, provided that the beginning and end are always long. Thus taking the verse that defines the metre (and Piṅgala’s definitions are very often in the same metre) and the illustrative verse, we can put down the following scheme of long and short syllables:

— — — — —

When we examine our Kaḍavaka, however, we find that the treatment of the metre by our author is more elastic. Thus

(1) तं पुरं पविस्तमाणेन तेन दिष्टं gives- - - - -

(२) वाविकृत्वसम्पन्नद्वयं सुप्तसण्णवण्णयं , - - - - -

But (3) मदविहारदेहुरेहिं सुष्ठु तं स्वर्णयं , , ~~~~~

(4) सुरदिगंधपरिमलं पद्मअर्हं फलं ,

²⁵ These have not been renumbered.

²⁷ Ibid p. 484

चामरस्त्रं वीस मत्त तीणि मत्त अगला ।

अठ्ठ द्वार सत्त सार ठाइ ठाइ णिम्मला ।

आइ अंत हार सार कामिणी मुलिजए ।

वस्तुनरा दहाइ पन पिंगले भणिजए ॥ १५८

he has changed the order of the Sūtras according to subjects in grammar. His work thus corresponds to the *Siddhāntakaumudī* of Bhaṭṭoji Dikṣita. The order of the dialects, however, has been preserved. He does not give copious examples, nor any quotations and therefore is not of much value to Apabhraṃśa.

Lakṣmīdhara quotes Trivikrama with respect, and says "those who want to explain the difficult Vṛtti of Trivikrama should look into Śadbhāṣācandrikā, which is of the nature of a commentary on it." He is thus later than Trivikrama and earlier than Appayadikṣita¹ who mentions him along with others in his *Prakṛitamaṇidīpa*. As the latter lived during the latter half of the 16th century, Lakṣmīdhara must be placed in the 15th or the beginning of the 16th at the latest.

(c) Siṃharāja's *Prākṛitarupāvalūra* is a commentary on the Valmiki-sūtras like that of Lakṣmīdhara. The former has commented upon 575 only out of the total 1085 Sūtras. He no doubt gives more forms than Hemacandra Trivikrama, Lakṣmīdhara, e. g. under Susaṣa XXII 8 he gives a lot of forms of Caduvvugha; but there is no variety in them. Nor are any quotations given. The work therefore is not of much use for Apabhraṃśa.

Siṃharāja does not say to whom the Sūtras belong. In fact, if we argued from his introduction to the Sūtras where he says,² "In order to let (people) know the scientific terminology, the names and technical terms are being described," the Sūtras also will have to be ascribed to him. Such is however not the case. He simply took the Sūtras as they were, and without caring to know or to mention who the author was, commented on them.

Hultzsch points out that the author has two unnamed quotations, one of which is from Bhaṭṭoji's *Siddhāntakaumudī* and the other from Nāgoji's³ *Paribhāṣenduṣkharā*. Siṃharāja is therefore a very late writer, scarcely a couple of centuries old. It may be mentioned here that unlike the other three writers of the school, he is a Brahmin and not a Jain.

(5) Mārkaṇḍeya's *Prākṛitasarvasva*⁴ is an important work; (i) as it does not belong to the Western or Jain school, (ii) as it gives the dialects

¹ वृत्तिं त्रैविकर्मी गृहां व्याचिरयासन्ति ये बुधाः ।

पद्मापाचन्द्रिका तैत्तिह्याख्याया विलोक्यताम् ॥ Introductory v. 16.

See also I 1, 1. वृत्तिकारत्रिविक्रमदेववचनात् ।

² Hultzsch, op. cit. p. IV; Trivedi, op. cit. Intr. p. 17.

³ Ed. Hultzsch p. 1 तत्रादौ शास्त्रीयसंन्यवहारपरिज्ञापनार्थं संग्रहपरिभाषे कथ्यते.

⁴ Op. Cit. VII. Bhaṭṭanāthaswāmin is right when he sneers at Prof. Hultzsch's rendering of पूर्वव्याकरणप्रक्रिया XII 42 by 'eastern grammar'. Ind. Ant. 1911 p. 228.

⁵ Bhaṭṭanāthaswāmin, l. c. is not right in placing him in the 18th or 14th century.

⁶ Edited by Bhaṭṭanāthaswāmin, Granthapradarśani series, February to June 1912.

(thus) Nāgarāja says that there are four 'yodha' ganas (— — —). Of this form is to be known a Lacchihara." Four — — — to a pāda, and four such pādas constitute a Lakṣmīdhara therefore. Our another has, however, variations in the beginning of a pāda thus:

(1) तिलयदीवन्तरणेन चंद्राहं has — — —, — — —, — — —, — — —

(2) सिसिरकात्मि उन्हालए पावसे has — — —, — — —, — — —, — — —

In both the cases, the initial guru (—) is split up into two laghus (—).

(20) *Mandara* occurs only in one line of a Kadavaka in IV 1, 3. It is in fact a couplet and should have been written in two lines one below the other:—

भटो जिष्टु संचट्ट मं पर वंचट्ट ॥ १ ॥

इंदिय संचट्ट उक्खिय संचट्ट ॥ २ ॥

Piṅgala's definition runs thus.³²

"That is the beautiful Mandara, Oh friend, where there is a 'bha' (—)" i. e. at the beginning. The context is of three-syllable feet. Hence Mandara consists of four feet of three syllables, each headed by a 'guru' or long syllable.

VII

Apabhraṃśa Literature.¹

(1) What is the extent of the Apabhraṃśa Literature? Just a decade ago such a question would have seemed very ridiculous, for, until recently the only literature in Apabhraṃśa known to scholars and recognised by them as such was, what was found² (a) in the fourth act of Kālidāsa's *Vikramorvaśī*, (b) in *Prākṛta-piṅgala* attributed to Piṅgala, (c) in Hemacandra's *Grammar* IV 329 to 446, where he quotes from various sources, (d) in Hemacandra's *Kumārāpāla-carita*, otherwise called *Prākṛta-dvyaśraya-kāvya*, Sarga VIII vs. 14 to 82, which professedly illustrate his own grammatical rules, and lastly (e) in Jain-legends like the *Kālakacāryakāhā* and that of the destruction of *Dvāravaśī* and stray verses here and there in Alaṅkāra works like *Sarasvatī-kaṇṭhābharāṇa*, the commentaries to *Daśa-*

³² Ibid p. 441

हार गंधा तहा कण्ण गंधा उणो
कण्ण सहा तहा तो गुरूआ गणो ।
चारि जोहा गणा गाभराआ भणो
एहुएण लच्छीहरो सो मुणो ॥ १२७

³⁰ Ibid p. 351
noticed this.

भो जहि 'सो जहि मन्दर सुन्दर ॥ २३ Jacobi does not seem to have

¹ The following is from my essay of this name read at the First Oriental Conference Poona, Nov. 1919, with modifications and additions.

² Pischel, *Materialien Zur Kenntnis des Apabhraṃśa* 1902, has put together and translated the Apbh. verses in Hemacandra, *Sarasvatī-kaṇṭhābharāṇa* and *Vikramorvaśī*. This book was kindly lent to me by Dr. Zimmermann of St. Xavier's College, Bombay.

अण्णैक्कु तहिं जि पुरि बहुगुणहु हरिवलु गामि वणिवतु विपु ।
 तहो पियगेहिणि गामेण लच्छि संपुण्णवयण कुवलयदलच्छि ।
 कमलसिरि नाउं तहितणिय दुहिय मणहरच्छणिंदैअरविंदसुहिय ।
 धणवइ वणिवरु गउ तहो जि गेहि गय दिट्ठि तासु तहिं तणइं देहि ।
 किंदुअहि रमंतिं गयणइहु पंगुरणविवरिथणकलसु दिट्ठु ।
 अहिलासु पुच्चसंवंधि जाउ परिवड्डिउ विहिंमि मणाणुराउ ।
 मग्गेवि लइय सा तेण कर्त्तं निवैसिद्धि भणिवि हरिवलिण दिन्नं ।
 परमोच्छवि आरंभिउ विवाहु परिओसिउ पुरु पुरुवइसणाहु ।
 यत्ता । किय मंडवसोह घरि घरि वड्डइं तोरणइं ।

उल्लोचसयाइं रइयइं जणमणचोरणइं ॥ ८ ॥

खंचिय मेइणि तंडविय वणु बहुपरिमलचंदणच्छडय दिण्णु ।
 दो खंड करिवि घत्तियरविंद पूरिवि णिविट्ठु सुहिसयणविंद ।
 कालागुरुखंडइं वोहियाइं वरभवणसयइं उवसोहियाइं ।
 णियगोत्तमाइमंगलवलीउ पूरिवि मोत्तियरंगावलीउ ।
 संभासिउ सयणु विसिद्धु इट्ठु णरनाहु चउक्कासणि वइट्ठु ।
 पुणु किउ पैरिचित्ति संपहातु वरभोयणु वत्थाहरणसातु ।
 परिहाइवि उल्ललवासवेसु अंतेउरु परियणु पिंडवासु ।
 पुणु किउ घरचावारहो पहाणु पुरपउरहो बहुसम्माणदाणु ।
 बहुविविद्धभक्खभोयणहि भोज्जु पइसरइ लोउ भुंजइ मणोज्जु ।
 तंवोलु विलेवणु वत्थु लेवि जं जासु जोगु तं तासु देवि ।
 पुणु दिण्णु भैरियसुवणंतरालु दडिभेरिसंखकाहलवमालु ।
 अवयरिउ णाइं पच्चखु सग्गु जोइउ सुरिखु सुमहुत्तु लग्गु ।

यत्ता । थिउ हुववहि थित्तु मंगलसइ समुच्छलिउ ।

बहुतूरवेण कैत्तहि पाणिग्गहणु किउ ॥ ९ ॥

कयपाणिग्गहणि वियडलील तरुणिहिं आरंभिय कामकील ।
 सुविसुद्धवंसि उप्पणिणयाउ सुवियडुगुणहिं संपुणिणयाउ ।
 उम्भडवरतरुणिउं जाउ जाउ उच्चगिगवि हुक्कउ ताउ ताउ ।

१ A अविट्ठु २ B मणहरच्छणिंदै ३ B किंदुअहि रमंतिं ४ B कण्ण ५ B णिवसेदि ६ B रिग
 ७ B परविने ८ B वास ९ A मणुज्ज १० A हरिय ११ B कण्णहो

सजमभारधुरंधरह सहुच्छलिड न जाह ।
 तिअजणणीजुव्वणहरणु जम्मु निरत्यउ ताहं ॥ ३ ॥
 विरमणु पंचह आसवह इंदियनिग्गह जत्य ।
 सकसायहं दंडह दमथु सतरस संजसु तत्य ॥ ४ ॥
 निग्घिण निठुर दुठमण जे पाणि वट्ट करंति ।
 ते आवज्जिअपावभर निच्छय नरय पडंति ॥ ५ ॥
 अलिउ म जंपहु दुव्वयणु पर दूमिज्जइ जेण ।
 वसु नरवइ नरइहिं नयउ अलिउच्चवदोसेण ॥ ६ ॥
 जइ पाणइं संसइ पडइ जइ निव्वाहु न अत्यि ।
 तहवि अदिच्छ म संगहसि जं दूसिउ जिणसत्थि ॥ ७ ॥
 जइ निव्विज्जउ दुहपजुरि निवसंतु संसारि ।
 मेहणुछहि छमिणंतरीण मण पसरंतु निवारि ॥ ८ ॥
 गाढपरिग्रहगहगहिउ नरु हारइ अपवणु ।
 मिहिइ परिग्रहदुव्वसणु सिवसहकारणि लण्णु ॥ ९ ॥
 पंचासवविरमणु करहि करहि म निग्घण पाउ ।
 सिद्धिपुरंधिहि उवरि जइ तुज्ज पइइइ भाउ ॥ १० ॥
 ककसि करसि म उव्विअसि निरु कोमलइ म रज्जु ।
 मज्झत्थिउ (१) वित्थरहिं जिअ जइ मणि निव्वुइकज्जु ॥ ११ ॥
 रत्ताणिदिउ दुदम दमिउ रसि रसि गिद्धउ जेण ।
 अवर य इंदिय विसयगय लीलइं निजिय तेण ॥ १२ ॥
 गंचछुगंधिइं रइ करइं दुग्गंधिइं संताउ ।
 घाणिंदियकयउकरसि जीव म वंचइ पाउ ॥ १३ ॥
 जे जिणनाहइ सुहकमलअवलोअणकयतोस ।
 पत्त निळोअइं लोअणइं सुहमंठणपर सेस ॥ १४ ॥
 पररमणी जे रुवमरि पिक्खिवि जे विहि (इ) संति ।
 रागनिबंधण ते नयण जिण जम्मवि नहु हुन्ति ॥ १५ ॥
 जीव म रंजहि मणरयण सुणवि मणोहर गेउ ।
 मरनिट्टरसहावमरि मा करि मणि उय्येउ ॥ १६ ॥
 गय मयं महुअर अत्त मलइ नियनियविसयपसत्त ।
 इच्छिइण इ इन्दिअण दुःख निरंतर पत्त ॥ १७ ॥
 इच्छिणि इंदिय सुक्कणिण लउमइ दुक्कल सदस्स ।
 जसु वृण पंचइ सुक्कता कइ कुमउत्तथु तस्स ॥ १८ ॥
 इंदियसुक्खि मं रइं करइ संभावहि अपवणु ।
 जिअ म्मणजेगुग्गिमयसुहमग्गि अत्तग्गि म लण्णु ॥ १९ ॥
 वदस्सरंरर मंयइइ नहु उय्येय कोइ ।
 कोइ विवन्ति अंनि नहु जीवइं दुग्गइ नेइ ॥ २० ॥

सहियणु सरलसहीविं देखइ परियणु समविसमिं उवलकखइ ।
घत्ता । सवियडुविलास सारभूअ पुरि समवयहो ।

अणुहुंजइ भोय हियइच्छिय घणवइण सहो ॥ १२ ॥

सोवि ताहिं सवियारउ जंपइ सरससहीव सणेहु समप्पइ ।

करइ केलि पच्छण्णसमासइ ओहुंजइ वियडुपरिहासइ ।

सविणयकुलमज्जाय ण मिल्लइ विप्पिउ वयणु कयावि न वोहइ ।

मयणाउरमण वेउ ण भंजइ विविहविचित्तगुणिहिं मणु रंजइ ।

वरकीलापरिओवणु इच्छइ सुहसुहेण तंबोलु पडिच्छइ ।

सिद्धिणहं णउ सुहाइ हरियंदणु जह तं सुहयसणेहालिंणु ।

परिसकइ पच्छण्णविधारिं जिहं ण कलिजइ जणि अइयारिं ।

एस ताहिं णवणेहणिरंतर गय दिण पक्ख मास संवच्छर ।

घत्ता । महुकालं ताहिं पुत्तजम्मि अहिलसइ मणु ।

निष्फलइं गयाइं कण्णोसण्णइं चवइ जणु ॥ १३ ॥

जम्ममिरिहिं ममवयसंभूअउ गयउरि सव्वउ तियउ पसूयउ ।

मणि मणाउ अवसेरइ अंगउ एकहिं दिणि पुच्छिउ सुणिपुंगउ ।

पग्गेमार अकियत्थ किलेसइं किं अवसाणि अमहतउ होसइ ।

तं दहिंमारउ वयणु परिपच्छिअि कहइ महारिसि सउणुं णियनि

शोगउ तुम्हउ पुत्तु दिहिमारउ बहुणयविणयपरक्कमसारउ ।

नं महुवयणु लेवि मविसेमिं किय पंगुरणि गंठि परितोसिं ।

इदिउ गंठि णववइहिं पयत्तं तेणवि पुलयपसाहियगत्तं ।

मइसाणि संतांगु पयामिउ ण चल्इ जं सुणिणाहिं भासिउ ।

घत्ता । सो थोवदिगेहिं तियलि तरंगइ पूरियइं ।

संवत्तिउ पुंगु अंगउ गवमाऊरियइं ॥ १४ ॥

नं जणिविं काणु महु मंविउ उहयवुलेहिं आणंदु पणधिउ ।

सिउ आचर दोळय णियंचिय फलसंगलअदितोण सिंचिय ।

मार पुत्तु जो सुणिवग्गामिउ वंयवलोउ मण्डु आसामिउ ।

कोइविउ म्हाणिमिनुविमक्कणु तेणवि तहो परिमाणिउ लक्ख

रासहु कंभि चडाविणइ लब्धइ लन सउरस ।
 आपहणे करि कम्मडां दिगा निमदि कम्म ॥
 मरण ति निइं वडादा भस्मि जि सुक्का रंक ।
 सक्तिअ ससंविअ जेहिं पर ते निजिवार निरुंक ॥

Here is a description of a city and its suburbs:—

अहिरामारामवणाउडाइं सुरसरदिसमाग ॥ गोउडाइं ।
 जहिं सगवर बावीनइं वराइं वणशिरीअ रमणि केडीदराइं ॥
 मयमत्तय मयमल गुलगुळंत वरतरलतुरग भयमपभरंत ।
 जिहिं रहवर धोरणि षडदंत करकारक पाइक भमभमंत ॥
 जहिं वूव मणोदर सखराइं नरनारीजण-पण-छंराइं ।
 रमणीअरमणि जणु शच्छराइं जहिं वदइं सरिअ किरिजलदराइं ॥
 जहिं वसहिं णोय अगारदवत जहिं पउण-वदतरि-नवरत ।
 जहिं पवरचहुट्टइं मनचहुट्ट जळपळदीवंतरसदयवट्ट ॥
 जहिं नागर-सागर-किरिनिवास जहिं ढीठ करइं लीठाविळास ।
 जहिं संदरमंदिर-देहुराइं जणु सिच्छइं लच्छोदर-वराइं ॥

At fol. 106 (b) begins the story of a king of Takṣaśilā named T. This runs over three folios, and is given as an illustration of the obeisance to the Jina.

The beginning of the story, which is interesting in itself, is quoted

अत्थि नाभिण नयर तखसिळ । पडि-वक्ख-वळयलसिलमणिसिळोह-सइ-वदसरहर
 हरिणंकवुहमहिलचक्कचंकमणमणहर ।

धणकण कंचन-रयण-निहि सरपुरसरिसायाह ।
 सेछ-कणवळि किं ठियउ परिंभिनि पायाह ॥

तेहिं तिविक्कख २ अत्थि नरनाहु । तिअलोअविक्खाउ । जसि दलिय-सयड-वदि
 सरपंकयसंगहिय मंखनावइ तिविक्कमु ।

तास मंगलदेवि पिय कोमलकमलपयच्छि ।

रुवि विणिजिय रहरमणि कणयच्छवि ने उच्छि ॥

Apabhramśa quotations like रासहु कंभि चडाविणइ etc. or दिवसि पवि सोनासख वीकाइ look like stray *subhāṣita* verses, current in the author's show that there must have been a rich literature in Apabhramśa upon which he has largely drawn. The long story that he has quoted also confirms this view.

IV The *Tisatthimahāpurisagunālaṅkāra* of Puṇḍarīka is an important work in Apabhramśa. It forms No. 370 in section X of the catalogue of search of Mss. for the years 1879-80, and is entered as an independent Prākṛit⁵ work in 304 foll. The Ms. is to be found in the Deccan

⁵ That it was possibly Apbh. was kindly suggested to me by the Muni Jinavijayaji of Poona. I am in search for other Mss of the work with a view to publish it.

सीहासणसिहरोवरि मुचइ वरविलयहि सिरि कुंलइं लंचइ ।
 कौकोउ हसइ वियारहं वंकइ अहतु समप्पई डसणहिं डंकइ ।
 चुंविजंतु कवोलइं चीरइ गलि लगंतु थणहिं अहिं खीरइ ।
 कोमलपयहिं दलइ थणहारइं आखंचिवि तोडइ सियहारइं ।
 परिवड्डइ दिहि दिंतु सउँन्नहं पढमंकुतु नावइ इहुं पुन्नहं ।
 यत्ता । चिहइं दरिसंतु महत्तरइं सज्जणजणहियवउ भरइ ।
 आणंदणंदिकलयलरवेण उज्झासाल पईसरइ ॥ १ ॥
 तहिवि तेण गुतुवयणणिउत्तिं परमागमकलगुणसंजुत्तिं ।
 मुणिअक्खरसंकैयकयत्थें बहुवायरणसइसत्थत्थें ।
 सयलकलाकलाव परियाणिय अवगाहणसत्तिण लहु जाणिय ।
 जोइसमंततंतवहुभेयइं धणुविज्जाणवाणगुणच्छेयइं ।
 विविहाउहइं विविहसंवरणइ रणि हत्थापहत्थवावरणइं ।
 दिण्णपहरपडिपहरपमुक्कइं लक्खणचलणचंचेलाहुक्कइं ।
 मल्लजुज्झआवग्गणसंचइं ढोक्करकत्तरिकरणपवंचइं ।
 गयतुरंगपरिवाहणसन्नइं सारासारपरिक्खणगन्नइं ।
 यत्ता । एमाइविसिंठइं अण्णहिंमि अंगउ गुणिहिं तामु वरिउ ।
 जिणमहिंमपुज्जदाणोच्छंविण उज्झासालहिं णीसरिउ ॥ २ ॥
 उज्झासाल मुंणवि घतु आयहो थिरगंभीरगुणिहिं विक्खायहो ।
 पिकिखवि णिययसुपुत्तहो चरियइं विज्जाविणयवहुगुणभरियइं ।
 थणयइ सुट्टु समुण्णयमाणउं अणुदिणु दिण्णु गिरंतरदाणउं ।
 पुत्ताविचित्तागुणिहिं परितुट्टउ सलहइ धरिणिहिं पुरउ पहिंठुंउ ।
 पिण सावण्ण गट्टु णउ दीसइ मंच्छुड्ड कुलि उज्जोउ करेसइ ।
 पोमलच्छि विहसेविणु जंपइ पुण्णोदहण काइं ण समप्पइ ।
 मक्खवहो णामिं फलु संवज्जइ किं अंवइं आमलउ णिवज्जइ ।
 जो तउत्तणइं अंगि उप्पण्णउं तामु सरीरि होइ किं दुण्णउं ।
 यत्ता । इय न्दीलंइं कीलंनाइं तहिं वेवि जाम विलसंति रइ ।
 तावण्णहिं दिवसहिं थोवइहिं विहडिय पिममहं तणिय गइ ॥ ३ ॥

१ B सिद्धाज्जि २ B कुंलइं ३ B कौकोउ ४ B गमविय ५ B सउण्णइं ६ B वहुपुण्णइं ७ A विमट्टइं ८ B वहुच्छेयं ९ A विज्जासालो १० B इहं ११ B पतिहं १२ B लउ

रासहु कंभि चडावियइ लभइ तत सहस्रम् ।
 आपहणे करि कम्मदां दिगा निगरदि कम्म ॥
 मरण ति चिइइ वण्डा भस्मि जि मुक्ता रंत ।
 सुक्तिअ सुसंचिअ जेहिं पर ते निणिवार निरंत ॥

Here is a description of a city and its suburbs:—

अहिरामारामवणाउडाइं सरसरहितमाण ^१ गोवडाइं ।
 जहिं सयवर बावीतइं वराइं वणशिरीअ रमणि केडीइराइं ॥
 मयमत्तय मयगत गुलगुलंत वरतरलतुरय भगमतपपंत ।
 जिहिं रहवर धोरणि षट्ठइंत करकारक पाइक भमभमंत ॥
 जहिं कूव मणोदर सरवराइं नरनारीजण-वण-छंदराइं ।
 रमणीअरमणि जणु वच्छराइं जहिं वइइं सरिअ किरिजलइराइं ॥
 जहिं वसहिं छोय अग्राहवत जहिं पउण-वइतरि-नवरत ।
 जहिं पवरचहुइं मनवहुइं जउथउदीयंतरसत्यवट्ट ॥
 जहिं नागर-सागर-किरिनिवास जहिं लीउ करइं लीडाबिलास ।
 जहिं सुंदरमंदिर-देहराइं जणु सिच्छइं लच्छीदर-वराइं ॥

At fol. 106 (b) begins the story of a king of Takṣaśīlā named T
 This runs over three folios, and is given as an illustration of the
 obeisance to the Jina.

The beginning of the story, which is interesting in itself, is quo

अत्थि नामिण नयरु तखसिउ । पडि-वक्ख-वउयलसिउमणिसिउह-सइ-वइसरहर
 हरिणंकइइमहिलचकचकंमणमणहर ।

धणकण कंचन-रयण-निहि सरपुरसरिसायाह ।

सेउ-फणावळि किं ठियउ परिरंभिवि पायाह ॥

तहिं तिविककसु २ अत्थि नरनाहु । तिअलोअविकखाउ । जसि दलिय-सयल-व
 सरपंकयसंगहिय मंखनावइ तिविकमु ।

ताउ मंगलदेवि पिय कोमलकमलपयच्छि ।

रुवि विणिजिय रइरमणि कणयच्छवि नं वच्छि ॥

Apabhraṃśa quotations like रासहु कंभि चडावियइ etc. or दिवसि प
 सोनाससु वीकाइ look like stray *subhāṣita* verses, current in the author's
 show that there must have been a rich literature in Apabhraṃśa up
 he has largely drawn. The long story that he has quoted also cor
 this view.

IV The *Tisatthimāhāpurisaguṇālākāra* of Pupphadanta is an i
 work in Apabhraṃśa. It forms No. 370 in section X of the catalogu
 search of Mss. for the years 1879-80, and is entered as an in
 Prākṛit⁵ work in 304 foll. The Ms. is to be found in the Decca

⁵ That it was possibly Apbh. was kindly suggested to me by the Mr
 Jinarajayaji of Poona. I am in search for other Mss of the work with
 publish it.

केजवि पुच्छंतहो भंभालिउ निगजणेरिपरिहवपज्जाणिउ ।
 गउ मारुहं मंदिरि संपत्तउ पिउ सुहिगणु भउलाविगवत्तउ ।
 लच्छिण अंकि भरिउ अणुविंविउ निगजजणउं करेविणु चुंविउ ।
 कमलइं तासु वगणु अवलोइवि पुणारवि अंसुत्ताउ किउ जोइवि ।
 मइलउ वगणु माइ किउ वालिं हउं दुल्लउउ जम्मु दुकाणि ।

घत्ता । दुल्ललिण काइं हउं तउ करमि दुणियरहो नरि अन्तरिउ ।
 नहं संगिं दुक्कमहं भायणिहि तुज्जु वि पुत्त पवासु किउ ॥ ११ ॥
 तो लोयणइं लुहिवि सइं लच्छिण गिययणीग मं भोमि विलच्छिण ।
 होउ पुत्ति कारुसु निवारहि फुसिं लोयणइं वि मणु माहारहि ।
 चंगउ किउ धणवइण गिरारिउ अम्हहं सिद्धिंत्तणु अवहारिउ ।
 वरि दिज्जंति आसि पुरि अण्णहो लहु वणिवरहो अप्पसावण्णहो ।
 सो ण करंतु ताम इय एहउ दुक्खुप्पायण दुम्मियदेहउ ।
 तं णिसुणिवि वुच्चइ हरियत्तं अहिं वंचिय दइवायत्तं ।
 एहु जुवाणु अण्ण धणयत्तउ पुरि पउरालंकारसइत्तउ ।

अण्णवि लइय तेण मग्गेवि सइ को जाणइं चिरयाल भवीसइ ।
 घत्ता । लइ अच्चहु एत्थु करेवि रइ फलु विहिआयत्तउ परिणवइ ।
 कवि होसइ सुंदर कज्जगई किं विहलु जाइं जं भवइ सइ ॥ १२ ॥
 तं णिसुणेवि पर्यंपइ वालउ णवकुंवल्यदलगसोमालउ ।
 अम्हहं जइवि तासु णउ रुचई तो किं णिययकलांवि मुचइ ।
 जइवि तेण विणु णाहिं वलिज्जइ तोवि माइ णउ दीणु चविज्जइ ।
 जइवि गिरारिउ पाणहं मुचइ तोवि परम्मुहुं दूरिं मुचइ ।
 हियवइ जासु ण सम्माइज्जइ तसु कारणि वामोहु ण किज्जइ ।
 तहो पंगणु अप्पणउं पियारउ अम्हवि होसइ घरु वड्डारउ ।
 सो अप्पणउं ण देइ णिवासउ तुहुंमि तासु मं देहि पवेसउ ।
 दरिसइ मच्चलोइ जो जेहउ तासु पुणुवि दरिसिन्वउ तेहउ ।
 घत्ता । मं मांए करहि मणि रणरणउं करि धीरिम संवरहि भउ ।
 वोलंतहि दिवहहिं थोवइहिं सो आणिव्वउ पासु तउ ॥ १३ ॥

१ B मामहि २ R महोसंगे ३ B पुत्ति ४ B सेठित्तणु ५ B अववारिउं ६ B मणिव ७ B जाउ
 ८ B कुवल्यदलग ९ B कलावें १० B अप्पणइं ११ B माइ

and not Hemacandra, when speaking about his knowledge of poetics. Hemacandra, who was looked upon as a literary colossus by all his successors, lived before him, he certainly would have made respectful mention of his name, as for instance Somaprabha has done. The fact that it is a Digambara while Hemacandra belongs to the Śvetāmbara sect, can fully account for this differentiation. The passage which deals with this subject is worth quoting and reads thus:—

अकलंककविलक्षणयरमयाई दियसुगयपुरंदरणवसयाई ।
 दंतिलुविसाहिलहरियाई णउ णायई भरहवियारियाई ॥
 णउ पीयई पायंजलिजलाई अइहासपुराणई विम्मलाई ।
 भावाइउ भारवि ⁶भास वास कोइल कोमलगिर कालिदास ॥
 चडसुहु सयंभु सिरिहरिस दोशु णालोइउ कहईसाथु बाणु ।
 पइ रुइहु जइणिण्णासयार पडियच्छिउ णालंकारसार ॥

विंगलपत्थारं ससुदि पडिउ ण कयाइ महारइ चित्ति चडिउ ।
 जसइंधु सिंधुकडोडसित्तु ण कलाकोसलि हियवडं णिहिउ ॥

Many names in this passage are familiar to us, e. g. Vyāsa, Kaṇṇayara (Kaṇṇāda), Bharata, Patañjali, Bhāsa, Kālidāsa, Bāṇa, Hārīśa, Rudraṭa, and Piṅgala. Akalaṅka, as the unknown author of the marginal notes (sometimes so useful to editors of Jain-Prākṛit works) says, is Nyāyakāraṅkartā. He is evidently the same Akalaṅka⁷ as has commented on the *Āptamīmāṃsā* of Samantabhadra, and was the preceptor of Hemacandra. As the latter's epitaph is older than 750 A. D., the former must have belonged to the 7th century A. D. at the latest. Akalaṅka is criticised by the great Kumārila which also speaks to his great age. Purāṇa, according to the same unknown source, is 'Cārvaṅkamate granthaka' and Dantilla and Viśāhila, like Bharata, writers on Nāṭyaśāstra. The one on Kohala is queer, viz. कृष्णांडः कथिव् कविः. Who Droṇa is is not mentioned. This Droṇa is probably the same as is quoted by Hemacandra in *Deśināmamālā* e. g. अविणयवई इति द्रोणः on I, 18, अजस्रो एव इति द्रोणः on I 50. Svayambhu is described as स्वयंभुः कविः पांथडीवरदरामायणकर्ता आपलीसंवीयः. It seems from this that he is a Jain and that he has written a Rāmāyaṇa in a particular metre, presumably Prākṛit.

V. The *Ārādhana* of Nayanandin, a Digambara, is in two parts. The first contains 56 Sandhis and the second 58. The Ms. inspected by Dalal⁸ at Pātana contained only 30 and 27 Sandhis. The last verse, in Apbh. runs as follows:—

⁶ Three syllables have been rubbed out here, owing to two pages having been together and then torn as under by some one. But they can be restored as भारवि.

⁷ Winemiller, *Geschichte der Indischen Literatur II* p. 352 H.

⁸ Dalal. Essay read before the Gujarātī Sahitya Parishad. p. 14.

and not Hemacandra, when speaking about his knowledge of poetics. If Hemacandra, who was looked upon as a literary colossus by all his Jain successors, lived before him, he certainly would have made respectful mention of his name, as for instance Somaprabha has done. The fact that he is a Digambara while Hemacandra belongs to the Śvetāmbara sect, can not fully account for this differentiation. The passage which deals with this subject is worth quoting and reads thus:—

अकलंककविकरणपरमयां दिवसमयपुरंदरप्रवसयां ।
 इतिहवितादिहदरियां नर पादं भद्रविवारियां ॥
 नर पीयं पायंजलिजालं भद्रासुराणं विमलां ।
 भावादित भारवि "भासु वासु कोइतु कोमलमिह कालिदासु ॥
 चड्डसु सयंभु सिद्धिरिस दोयु पादोइतु कइसायु बाणु ।
 पदु रुइतु जदणिणासयार पटियलितु पालंकारमारु ॥

विगलपत्यां सयुरि पटितु न कयाइ मदारइ चिति चडित ।
 जसंभु सिंधुकुलोत्तितु न कलाकोसलि दिवसं निद्रितु ॥

Many names in this passage are familiar to us, e. g. Vyāsa, Kapila, Kaṇayara (Kaṇūda), Bharata, Patañjali, Bhāsa, Kālidāsa, Bāṇa, Harṣa, Rudraṭa, and Piṅgala. Akalaṅka, as the unknown author of the marginal notes (sometimes so useful to editors of Jain-Prākṛit works) says, is Nyāyakāra-kartā. He is evidently the same Akalaṅka⁶ as has commented on the *Āptamīmāṃsā* of Samantabhadra, and was the preceptor of Prabhācandra. As the latter's epitaph is older than 750 A. D., the former must have belonged to the 7th century A. D. at the latest. Akalaṅka is criticised by the great Kumārila which also speaks to his great age. Purandara, according to the same unknown source, is 'Cārṇvakamate granthakartā,' and Dantilla and Viśāhila, like Bharata, writers on Nāṭyaśāstra. The note on Kohala is queer, viz. कृष्णाः कश्चिद् कविः. Who Droṇa is is not mentioned. This Droṇa is probably the same as is quoted by Hemacandra in his *Deśināmamāla* e. g. अविणयवई इति द्रोणः on I, 18, अज्जो एव इति द्रोणः on I 50 etc. Svayambhu is described as स्वयंभुः कविः पायडीबदरामायणकर्ता आपलीसंवीयः. It seems from this that he is a Jain and that he has written a Rāmāyaṇa in a particular metre, presumably Prākṛit.

V. The *Ārādhanā* of Nayauandin, a Digambara, is in two parts. The first contains 56 Sandhis and the second 58. The Ms. inspected by Mr. Dalal⁷ at Pāṭaṇa contained only 30 and 27 Sandhis. The last verse, not in Apbh. runs as follows:—

⁶ Three syllables have been rubbed out here. owing to two pages having stuck together and then torn as under by some one. But they can be resorted as भारवि.

⁷ Winternitz, *Geschichte der Indischen Litteratur II* p. 352 H.

⁸ Dalal, Essay read before the Gujarātī Sahitya Parishad. p. 14.

अहणण जणि कायरु बुचइ अहमण जइ लज्जिण मुचइ ।
 अहमण दप्पुवभइ णाचइ अहविण भोगणु वि ण भावइ ।
 अहरुचिं तियरयणु विणासइ अह्यारिं सव्वहो गुणु णासइ ।
 जइ ववसाइ दाउ णउ दिज्जइ तो णायरहं मज्झि लज्जिज्जइ ।
 जइ सो कहव सवत्तिहि जायउ तो वि तायहो सरीरि संभूयउ ।
 एकुसरीरुजाउ विहिभायहिं तहिं किर काइं रायवेयारहि ।
 अण्णु वि तहिं कुलसीलनिउत्तहं होसहिं पंचमयइं वणिउत्तहं ।
 तेहिं समाणु पंथि पयहंतहो केम करेसइ दोहु वहतहो ।
 अण्णु वि अम्हहं तेण समाणु किंपि ण पुव्वविरोहविहाणु ।

धत्ता । सं माइ चित्तु कायरु करहि फुडु कम्मइं कम्महु कारण ।
 खुट्ठइ जीचिज्जइ जेम णवि तेम अखुट्ठइ नउ मरणु ॥ १२ ॥
 सामहं सालि महंतरवयणइं सुणिवि सुणिवि अणुमणिणवि सयणइं ।
 णयदिउंतहेउ विक्खायइं जंपिवि क्रियइं निरुत्तरवायइं ।
 एम करेवि समुच्चउ गोत्तहो भविसु पढुक्कु पासि वधुयत्तहो ।
 सो पिक्खेवि तेण सकियत्थं अवमुत्थाणु क्रियइं परमत्थं ।
 विहडप्फड विमुक्कसिंगारिं पचासनु खुहियपरिवारिं ।
 अविथलदिट्ठिपलयणसीलिं सव्वावसरसमप्पियलीलिं ।
 अमुणियकज्जागमणवियप्पिं सविणयवयण दिण्ण माहप्पिं ।
 तणुपच्छण्णपिहियपरिहासइ सुपरिट्ठियणायरियइं भासइं ।

धत्ता । पणवंतिं करु करयलि धरिवि फुडुतडवियडपडुत्तरिण ।
 सम्माण दाणु पेसणु करिवि वोह्तिउ नेहनिरंतरिण ॥ १३ ॥
 अहो वट्ठइ अच्चरिउ महंतरु एउ कज्जेण केण किउ संचरु ।
 एत्थु वि हत्थिणयरि सम्माइवि वयणु वि कहमि ण करहि कयाइ वि ।
 भविसयत्तु पियवयणहिं तज्जइ विणु कैज्जे किर को पडिवज्जइ ।
 तुहं परिपुण्णु अहिट्ठियदव्वं पढुसम्माणदाणगुणगव्वं ।
 अम्हइं वणिवरवरसाहप्पहो जीवहं करिवि सेवं तइ वप्पहो ।
 उज्जउ तुम्हतणउं आयणिणवि किउ अम्हइं चित्तु अणुमणिणवि ।
 सुट्ठु वि णरहं परिट्ठियकायहं सिज्जइ किंपि णाहिं असहायहं ।
 जइ तउ ठाइ करंतउ एहउ तेण विमणिणउं णीसंदेहउ ।

and not Hemacandra, when speaking about his knowledge of poetics. Had Hemacandra, who was looked upon as a literary colossus by all his Jain successors, lived before him, he certainly would have made respectful mention of his name, as for instance Somaprabha has done. The fact that he is a Digambara while Hemacandra belongs to the Śvetāmbara sect, can not fully account for this differentiation. The passage which deals with this subject is worth quoting and reads thus:—

अकलंककविकणयमयां दिवसगपुंडरगमयां ।
 दंतिलुविसादिलहरियां णउ नायं अरुविगारियां ॥
 णउ पीयं पायंजलिजलां अरुहासपुलाणं निम्भलां ।
 भावादिउ भारवि भासु वासु कौटु कोमलमिरु कान्तिरासु ॥
 चडमुहु सयंभु सिरिदरिसु दोयु णालोइउ कइंसायु बाणु ।
 पइ रुइ जदणिण्णासयास पडियजिउ णालंकारसास ॥

विगठपत्यां समुदि पडिउ ण कयाइ मदारइ चिति चडिउ ।
 जसंधु सिंधुकुल्लोउसितु ण कलाकोसलि दिवसं णिदितु ॥

Many names in this passage are familiar to us, e. g. Vyāsa, Kapila, Kaṇayara (Kaṇāda), Bharata, Patañjali, Bhāsa, Kālidāsa, Bāṇa, Harṣa, Rudraṭa, and Piṅgala. Akalaṅka, as the unknown author of the marginal notes (sometimes so useful to editors of Jain-Prākṛit works) says, is Nyāyakāraṅkartā. He is evidently the same Akalaṅka⁶ as has commented on the *Āptamīmāṃsā* of Samantabhadra, and was the preceptor of Prabhācandra. As the latter's epitaph is older than 750 A. D., the former must have belonged to the 7th century A. D. at the latest. Akalaṅka is criticised by the great Kumārila which also speaks to his great age. Purandara, according to the same unknown source, is 'Cārṇvakamate granthakartā,' and Dantilla and Viśāhila, like Bharata, writers on Nāṭyaśāstra. The note on Kohala is queer, viz. कृष्णांडः कश्चित् कविः. Who Droṇa is is not mentioned. This Droṇa is probably the same as is quoted by Hemacandra in his *Deśināmamālā* e. g. अविणयवई इति द्रोणः on I, 18, अज्झो एष इति द्रोणः on I 50 etc. Svayambhu is described as स्वयंभुः कविः पाण्डीवहरामायणकर्ता आपलीसंघीयः. It seems from this that he is a Jain and that he has written a Rāmāyaṇa in a particular metre, presumably Prākṛit.

V. The *Ārādhana* of Nayanandin, a Digambara, is in two parts. The first contains 56 Sandhis and the second 58. The Ms. inspected by Mr. Dalal⁷ at Pāṭaṇa contained only 30 and 27 Sandhis. The last verse, not in Apbh. runs as follows:—

⁶ Three syllables have been rubbed out here. owing to two pages having stuck together and then torn as under by some one. But they can be resorted as भारवि.

⁷ Winternitz, *Geschichte der Indischen Litteratur II* p. 352 H.

⁸ Dalal, Essay read before the Gujarātī Sahitya Pariṣad. p. 14.

विणयविहेउ पडिच्छियपेसणु जणणिहि पुणु वि करइ संभासणु ।
 अंगु भरेवि गरुयसम्माणहो देहि आएसु माइ पत्थाणहो ।
 अच्छिज्जहि सुहज्जाणु समारिवि परिहवसल्लु हियइ अवहारिवि ।
 समउ सरुवइं सरलु करिज्जहि मं दुव्वयणदोसु पडिबज्जहि ।
 अणइच्छियइं होंति जिम दुक्खइं सहसा परिणवन्ति तिह सोक्खइं ।
 सावि सिप्पि चंदणहो भरिप्पिणु अहिणवकंचणपत्ति करेप्पिणु ।
 वंदणु करिवि वयणु अवलोइवि दहिदुव्वक्खय सिरि संजोइवि ।
 घत्ता । संवरिवि हियउ लोयण लुहिवि दुक्खु दुक्खु मणि संभवइ ।
 जिणपडिम सेस करयलि करिवि पियपेसलवयणइं चवइ ॥ १७ ॥
 अइरुहरुहियविरल्लियगत्तें णियणंदणु सिक्खवइ पयत्तें ।
 पइं विणु मज्झु कालु अइदुत्तरु होसइ दिणु वि नाइं संवच्छरु ।
 अज्जवि पुत्त निरारिउ बालु दूरविएस तुज्झु को कालु ।
 दिहु होज्जहि उत्तमगुणवग्गहो रक्खिबज्जहि लंछणु कुलमग्गहो ।
 होइ जुवाणभाउ सवियारउ अमुणियकज्जाकज्जपयारउ ।
 चंलतियमइहि पवड्डियमाणहु गयवइयहं दूहवहं जुवाणहु ।
 वहुरइ वयणालाउ ण किज्जइ जंपंतिहु महियलु जोइज्जइ ।
 णयणइं होंति जुवाणहं मुच्चउ तरुणिवयणदंसणरसल्लुच्चउ ।
 घत्ता । जोव्वणवियाररसवसपसरि सो सूरउ सो पंडियउ ।
 चलमम्मणवयणुल्लावण्हिं जो परतियहिं ण खंडियउ ॥ १८ ॥
 पुरिसिं पुरिसिब्वउ पालिब्वउ परधणु परकलत्तु णउ लिब्वउ ।
 तं धणु जं अविणासियधम्मं लव्वमइ पुव्वक्खियलुहकम्मं ।
 तं कलत्तु परिओसियगत्तउ जं सुहिपाणिग्गहणि विवत्तउ ।
 णियमणि जेण संक उप्पज्जइ मरणंति वि ण कम्मु तं किज्जइ ।
 अण्णु वि भणमि पुत्त परमत्थं जइवि होहि परिपुण्ण सहत्थं ।
 तरुणितरल्लोयण मणि भाविउ पहुसम्माणदाणगुणगाधिउ ।
 तहिंमि कालि अम्हहिं सुमरिज्जहि एकवार सुहदंसणु दिज्जहि ।
 परधणु पायबूलि मणिज्जहि परकलत्तु मइं समउ गणिज्जहि ।
 जंपिज्जहि जणणयणाणंदणु जिणहु तिकाल करिज्जहि वंदणु ।
 घत्ता । जिणधम्मगुणुज्जमसंजमिण सुहु सिज्जउ गमणागमणु ।
 रक्खिउ जिणसासणदेवण्हिं विविवि आवहि अतुलु धणु ॥ १९ ॥

(e) *Bhaviyākuṇḍumbaritṛa*, 36 Gāthās in Catuspādī.

(f) *Sandēśarāsaka*, in different metres, being the message of a Virahinī

(g) *Bhāvanāsandhi* of Jayadevagaṇin, pupil of Sivadevasūri, in 6 Kaṇḍavadas.

IX. Besides the above, entirely in Apabhraṃśa, the following works contain Apbh. verses, sometimes at great length.

(a) The *Kumārapālapratibodha* of Somaprabhācārya contains much Apabhraṃśa. This is a bulky Jain work, purporting to be the enlightenment of King Kumārapāla by the advice of the polihistor Hemacandra. It has five Prastāvas, broken by different Kathā or stories, drawn as illustrations of particular merits or vices. Thus there is *Nalakathā* which illustrates the evils of dice-playing, *Pradyotakathā* as illustrating the evils of debauchery, *Tārā* and *Rukmiṇī Kathā* as examples of the virtues of faithfulness and the like. The bulk of the work is written in what Jacobi calls Jaina-Māhārāṣṭrī (which is not much different from ordinary Māhārāṣṭrī), and contains both prose and poetry. One Kathā, that of Makara-dhvaṇya, is written in Sanskrit. But the last Prastāva is important from our point of view as it contains some entire Kathas in Apbh. Such are (1) the *Jivamanah-karaṇasaṃlāpakathā* containing 105 stanzas in Apbh., (2) the *Sthūlibhadrakathā*, having 106 stanzas (with the exception of a very few Gāthās in Māhārāṣṭrī) in Apbh., (3) The *Daśārṇabhadrakathā* which is half Apbh. and half Sanskrit.

Besides, Apbh. Stanzas are scattered over other parts of the work, e.g.

खइ खणावियं सइ छगल सइ आरोविय रुक्ख ।

पइ जि पवत्तिय जन्म सइ किं इव्वुयहि मुरुक्ख ॥

from अमरसिंहकथा p. 25

अइ कोइलकुलरवमुहुभल वणि वसंतु पयट्टु ।

अट्टु व मयणमहानिवह पयट्टिअविजयंमरट्टु ॥ १ ॥

सूर पटोइवि कंतकर उतरदिसि आसत्तु ।

नीसात्तु व दाहिणदिसिहि मलयसमीर पवत्तु ॥ २ ॥

from अभयसिंहकथा p. 38

एके दुअय जे कया तेहि नीहरिय घरस्स ।

दीजा दुअय जइ करंते तो न मिलउं पियरस्स ॥

from श्रीवतीदृष्टांत p. 3

and सीट्टु दमेवि छ वाहिइइ इक वि जिणिहिइ सत्तु ।

इमरि पियंकरि देवि तत्तु अप्पट्टु रज्जु ममत्तु ॥

from नरदेवकथा p. 39

वट्टक्खइ दाहिणदिसिहि जाइ विट्ठिमहि मग्गु ।

वामदिमिहि पुण कोमलिहि जिहि रुक्ख नहि लग्गु ॥

from नटचरितम् p. 57

चंदप्पहु जिणु हियवइ धरिवि जासु पहाविं विमलमइ ।
 पुणु कहमि जेम भविसत्तु गरु तिलयदीवि लाहउ लहइ ॥
 अहो जिणु अंचहु मं परु वंचहु इंदिय खंचहु सुक्किउ संचहु ।
 वंधुयत्तु कुलकित्तिविणासु गउ वोहित्थइं लेवि ह्यासु ।
 भविसु वि सरि करचलण धुएवि जाम एइ वरकमलइ लेवि ।
 ताम ण कोइवि पिकखइ तित्थु विंभिउ मणि असुणियकज्जत्थु ।
 सुण्णउं तं पएसु ण सुहाइ कमलइं मिह्लिवि उम्मुहुं धावइ ।
 पिकखइ ताम समुद्धि वहंतइ धुयधयवडइं ताइं जलजंतइं ।
 दुक्खहो भरिउ हियइ आहल्लिवि गउ खलु वंधुयत्तु मइं मिह्लिवि ।
 करु महियलि हणेवि उरि कंप्पिउ ण चलिउ जं चिरु जणाणिए जंप्पिउ ।
 णट्टु कज्जु कहिं अब्बुद्धरणउं वणि असमाहिए आयउ मरणउं ।

घत्ता । अण्णण्णइं चित्तिजंति मणि खलविहि अण्णण्णइं सरइ ।
 सुट्ठु वि वियड्डु गुणसयभरिउ दइउ परम्मुहुं किं करइ ॥ १ ॥
 हा हय पावकम्म मइवज्जिय किउ अजुत्तु हयवुद्धि अलज्जिय ।
 णियकुलमग्गु भग्गु जसु हारिउ दुज्जणजणि जंपणउं सम्बारिउ ।
 कवडु करिवि जं परु वंचिज्जइ आएं गुणवंतहं लज्जिज्जइ ।
 एत्तिउ दुक्खु मज्झु निक्कारणु कुलहो कलंकु जाउ जं दारुणु ।
 गयउरि अयसपडहु वज्जाविउ तायहोतणउं णाउं लज्जाविउ ।
 अह इत्थु वि ण विसाउ करिव्वउ मं च्छुडु एण एम होइव्वउ ।
 जइ तं तेम घडिउ तं तेणइ तो किर काइं विसुरिय एणइ ।
 एउ चितंतु विसाएं मिह्लिउ विहुणिवि बाहुदंड संचल्लिउ ।
 इउ वणु इउ सरीरु धम्मद्वउ करि खलविहि जं पइं पारब्बउ ।

घत्ता । चितंतु एम उव्वमडवयणु दूरविसज्जियमरणभउ ।
 संचलिउ सम्मुहु वणकाणणहो णं सुक्कं कुसुमत्त गउ ॥ २ ॥
 पट्ठो वणिदो वणे तम्मि काले पट्ठो तहिं दुण्णिगरिक्खे खयाले ।
 दिसामंडलं जत्थ णाउं अलक्खं पहायं पि जाणिज्जए जम्मि दुक्खं ।
 भमंतो विभीसावणं तं वणं सो णियच्छेइ दुप्पिच्छराइं सरोसो ।
 कट्ठिचिप्पण्णसे मज्झं गयंदं महालीलकल्लोलगंडं सणिदं ।
 कट्ठिचिप्पण्णसे णिणुं णरिदं ण णट्ठं ण रुट्ठं सदण्णं मइदं ।
 कट्ठिचिप्पण्णसे वणं कज्जलाहं गयं भुंदिणोसावराहं वराहं ।

(c) *Bhāṣiyāśulumbhāṣa*, 34 Gāthās in Catuṣpadi.

(f) *Sandeharāṣa*, in different metres, being the message of a Vināśī

(g) *Bhāṣanāṣandhi* of Jayadevaguni, pupil of Śivadevasūri, in 6 Kadavadas.

IX. Besides the above, entirely in Apabhraṃśa, the following works contain Apbh. verses, sometimes at great length.

(a) The *Kumārāpālāpratibodha* of Somaprabhācārya contains much Apabhraṃśa. This is a bulky Jain work, purporting to be the enlightenment of King Kumārāpāla by the advice of the polihistor Hemacandra. It has five Prastāvas, broken by different Kathā or stories, drawn as illustrations of particular merits or vices. Thus there is *Nalakathā* which illustrates the evils of dice-playing, *Pradyotakathā* as illustrating the evils of debauchery, *Tārā* and *Kukmiṇī Kathā* as examples of the virtues of faithfulness and the like. The bulk of the work is written in what Jacobi calls Jaina-Māhārāṣṭrī (which is not much different from ordinary Māhārāṣṭrī), and contains both prose and poetry. One Kathā, that of Makara-dhvaja, is written in Sanskrit. But the last Prastāva is important from our point of view as it contains some entire Kathās in Apbh. Such are (1) the *Jivamanah-karaṇasaṃlāpakathā* containing 105 stanzas in Apbh., (2) the *Sthūlībhadra-kathā*, having 106 stanzas (with the exception of a very few Gāthās in Māhārāṣṭrī) in Apbh., (3) The *Daśārṇabhadrakathā* which is half Apbh. and half Sanskrit.

Besides, Apbh. Stanzas are scattered over other parts of the work, e.g.

खइ खणाविय सइ उगट सइ आरोविय रुक्म ।

पइ जि पवत्तिय जल सइ किं बुडुयहि मुरक्ष ॥

from अमरसिंहकथा p. 25

अह कोइलकुलरवमुहुभट वणि वसंतु पयट्ट ।

भट्ट व मयणमहानिवह पयट्टिअविजयमरट्ट ॥ १ ॥

सूर पटोइवि कंतकर उतरदिसि आसत्तु ।

नीसासु व दाहिणदिसिहि मलयसमीर पवत्तु ॥ २ ॥

from अभयसिंहकथा p. 36

एके दुनय जे कया तेहि नीहरिय घरस्त ।

बीजा दुनय जइ करवं तो न मिलउं पियरस्त ॥

from श्रीलवतीदृष्टांत p. 3

and सीहु दमेवि छु वाहिइइ इक वि जिणिहिइ सत्तु ।

कुमरि पियंकरि देवि तसु अप्पहु रज्जु समत्तु ॥

from नरदेवकथा p. 39

वहरुक्खइ दाहिणदिसिहि जाइ विदग्धिभिइ मग्गु ।

वामदिसिहि पुण कोसलिहि जहिं रुक्खइ तहिं लग्गु ॥

from नलचरितम् p. 57

घत्ता । हा किं बहुवायावित्थरिण आपं दुहिण को ण भरिउ ।
 तं केम पडीवउ संमिलइ जं खयकालिं अंतरिउ ॥ ९ ॥
 एम दिट्ठु तं पट्ठण वालें खयकालावसाणु णं कालें ।
 लीलइं परिसकंतु महाइउ जसहणरायदुवारु पराइउ ।
 राउलु सीहदुवारहो पिकखइ दरवियसंति णाइं सविलक्खइं ।
 दिक्खइ णिग्गयाउ गयसालउ णं कुलतियउ विणासियसीलउ ।
 पिकखइ तुरयवलत्थपएसइं पत्थणभंगाइ व विगयासइं ।
 पिकखइ सहु पंगणउं विचित्तउ चिरचंदणच्छडकइमि लित्तउ ।
 पिकखइ कणयवीदु सिंहासणु छत्तु सचिंधु सचामरवासणु ।
 णिप्पहु पहुपरिवारविवज्जिउ हसइ व णाइं विलक्खु अलज्जिउ ।
 मणिकंचणचामरइं णियच्छइ चामरगाहिणीउ णउ पिच्छइ ।

घत्ता । सहमंडवि रायजसोहणहो पिकिक्खवि परिसकंतु णरु ।
 मुत्ताहलमालज्जुलक्खइहिं रुवइ व थोरंसुवहिं घरु ॥ १० ॥
 आउहसाल विसाल विसंतिं चित्त विचित्त परामरिसंतिं ।
 अग्घाइउ सुअंधु मयपरिमलु णं पुव्वक्खियसुकियमहाफलु ।
 सोउ करिवि नवकमलदलच्छिण णं णीसासु मुक्खु घरलच्छिण ।
 तूरभेरिदडिसंखसहासइं वीणालावणिवंसविसेसइं ।
 जसहण सामिसाल अच्छंतए पुरपउरालंकारसमत्तइं ।
 एवहिं अम्हहिं को वज्जावइ थक्कइं मउणु लएविणु णावइ ।
 बहुविलासमंदिरइं पईसिवि रइहरि भमिवि तवंगि वईसिवि ।
 निग्गउ भविसयत्तु अविसण्णउ चंदप्पहजिणभवणु पवण्णउं ।

घत्ता । तं जिणभवणु णिएवि धवलत्तुंगुविसालु ।
 वियसियवयणुरविंदु मणि परिओसिउ वालु ॥ ११ ॥
 दिट्ठु जिणालउ भविसनरिंदिं णं णंदीसरदीउ सुरिंदिं ।
 पवरारामगामपरियंचिउ इंदणरिंदसुरिंदहिं अंचिउ ।
 धवलत्तुंगसिहरु सुविसालउ छणससिकंतकंतिसोमालउ ।
 वरमणिकिरणकंतिसोहिल्लउ सइं चित्तु व दिढवडकडिल्लउ ।
 आगमजुत्तिपमाणविहंजिउ मणिमोत्तियपवालपहरंजिउ ।
 बहुघणघुसिणपंकि पडियंकिउ सुहलक्खणलक्खणि चच्चंकिउ ।

(e) *Bhaviyakudumbacaritra*, 36 Gāthās in Catuspadī.

(f) *Sandēśarāsaka*, in different metres, being the message of a Virahini

(g) *Bhāvanāsandhi* of Jayadevagaṇin. pupil of Sivadevasūri, in 6 Kaṭavadas.

IX. Besides the above, entirely in Apabhraṃśa, the following works contain Apbh. verses, sometimes at great length.

(a) The *Kumārapālāpratibodha* of Somaprabhācārya contains much Apabhraṃśa. This is a bulky Jain work, purporting to be the enlightenment of King Kumārapāla by the advice of the polihistor Hemacandra. It has five Prastāvas, broken by different Kathā or stories, drawn as illustrations of particular merits or vices. Thus there is *Nalakathā* which illustrates the evils of dice-playing, *Pradyotakathā* as illustrating the evils of debauchery, *Tārā* and *Rukmiṇī Kathā* as examples of the virtues of faithfulness and the like. The bulk of the work is written in what Jacobi calls Jaina-Māhārāṣṭrī (which is not much different from ordinary Māhārāṣṭrī), and contains both prose and poetry. One Kathā, that of Makara-dhvaja, is written in Sanskrit. But the last Prastāva is important from our point of view as it contains some entire Kathas in Apbh. Such are (1) the *Jivamanah-karaṇasaṃlāpakathā* containing 105 stanzas in Apbh., (2) the *Sthūlibhadra-kathā*, having 106 stanzas (with the exception of a very few Gāthās in Māhārāṣṭrī) in Apbh., (3) The *Daśārṇabhadrakathā* which is half Apbh. and half Sanskrit.

Besides, Apbh. Stanzas are scattered over other parts of the work, e.g.

खड्ग सणाविय सई छगढ सई आरोविय रुक्ख ।

पई जि पवत्तिय जन् सई किं बुद्धियहि मुरुक्ख ॥

from अमरसिंहकथा p. 25

अह कोइलकुलरवमुहुभल वणि वसंतु पयट्ठ ।

भट्ट व मयणमहानिवह पयट्ठिअविजयमरट्ठ ॥ १ ॥

सूरु पडोइवि कंतकर उत्तरदिसि आसत्तु ।

नीसात्तु व दाहिणदिसिहि मलयसमीर पवत्तु ॥ २ ॥

from अभयसिंहकथा p. 38

एके दुअय जे कया तेहि नीहरिय वरस्त ।

बीजा दुअय जइ करदं तो न मिलउं पियरस्त ॥

from श्रीवतीदृष्टांत p. 3

and

सीट्ट दमेवि छु वाहिइइ इक वि जिणिहिइ सत्तु ।

हुमरि पियंकरि देवि तत्तु अप्पहु रज्जु समत्तु ॥

from नरदेवकथा p. 39

चटरक्खह दाहिणदिसिहि जाइ विदच्चिभि मग्गु ।

वामदिसिहि पुण कोसलदि जहि रुक्ख तहि लग्गु ॥

from नटचरितम् p. 57

फुडु धणमित्तु नाउं गुणवंतउ अणुदिणु पियवच्छल्लु करंतउ ।
महु वयणिं जिणधम्मि पवत्तिउ सो कहिं नाह कवण गइ पत्तउ ।

घत्ता । तहु गुण सुमरंतु नाह विसरइ मज्झु मणु ।

करु करिण धरेवि पुणु वि करमि वयणालवणु ॥ १ ॥

तं निसुणेप्पिणु कहइ जसोहरु निसुणइं अच्चुयसग्गपुरंदरु ।
जंबूदीवि भरहि ससिदप्पणि अज्जवखंडि सुसमि अवसप्पिणि ।
अट्ठमि जिणवरिंदि ससिकंतए पंचपयारि नाणि पवहंतए ।
सुयणसमिद्धि समुन्नयमाणए दीह दिवड्डु धणुहं सयमाणइ ।
सुविहिए सिसिरुन्हालए पाउसि जणि वीसब्बलक्खपुब्बाउसि ।
कुरुजंगलि भूवालनरिंदहो पट्टणि हत्थिनायपुरिविंदहो ।
धणवइ रायसिट्ठि सुपसिद्धउ पट्टपरिवारे तिवग्गसमिद्धउ ।
परधणु पायधूलि जो मन्नइं पिक्खवि परकलत्तु अवगन्नइं ।

घत्ता । भूवालु नरिंदु सप्परिवाउ समंतिगणु ।

तहो वयणु निएइ किं पुणु पउरु सपउरयणु ॥ २ ॥

तहो कमलसिरि कंत सुमणोहर चक्कलपीणुत्तुंगपओहर ।
वालमराललीलगइगामिणि सव्वहो पइपरिवारहो सामिणि ।
विणएं ताइं मुणिंदु समासिउ तेण वि पुत्तजम्मु आएसिउ ।
सुउ उप्पन्नु सयणु परिओसिउ भविष्यत्तु तहु नाउं पघोसिउ ।
परिवड्डिउ सिक्खविउ महत्थइ सुअसत्थत्थगंथसइत्थइ ।
सा कमलसिरि पुराइयकम्मिं गुरुगहणेण विणासियधम्मिं ।
सीलचरित्तकुलक्कमजुत्तु वि परिसेसिं कंतिं गुणवंति वि ।
विणयवरिइ इट्ठपियरुल्लिय वरवासहो नीसारिवि घल्लिय ।

घत्ता । हरियत्तहो गेहि जाइवि थिय निव्वुइ जणिवि ।

परिपालिउ वालु लच्छिण दोहित्तउ भणिवि ॥ ३ ॥

वरइत्तिं नयविणयपयत्तहो परिणिय अन्न धीय धणयत्तहो ।
नाउं सरूवसरूवमणोहर उरयडि अज्जुम्मिल्लपओहर ।
ताहिं पुत्तु उप्पन्नु मनोहरु सयलकलाकलावपसरियसरु ।
वंधुयत्तु नामेण महामइ धणहो निमित्तं करिवि महामइ ।
चल्लिउ कंचणमहि सुमरिप्पिणु पंचसयइं वणिउत्तहं लेप्पिणु ।

वालइ कलणु सहु किउ कायरु लहु आयउ मलु खुहु निसायरु ।
 लइ वटइ अवसाणु निरंतरु नियविकिउ कयंतदंतंतरु ।
 तो पिकिववि अवलंबिय धीरिं मं भीसिय कुमारि वरवीरिं ।
 घत्ता । आघुट्टइं ताइं सत्त परमसिद्धव्वरइं ।

सम्मत्ति जाइं कयकल्लाणपरंपरइं ॥ १६ ॥

तओ आगओ सो अराइन्नराओ महाभीमभाभासुरो भिन्नकाओ ।
 असंतो विसंतो सुपच्छन्नमित्तो कुले सुप्पह्वाण भूआण मित्तो ।
 अखोणीवलग्गो असावन्नभासो घणंधारवोरो कयंदट्टहासो ।
 सिरे उद्धकेसो जलंतंतरिक्खो सचम्मट्टिसेसो भिसं दुण्णिरिक्खो ।
 सया भूलयाभंगुरावत्तगतो दुरालोयणो दुम्मुहो रत्तनित्तो ।
 फुरंताहरुट्ठो समीरं गिलंतो ललंतंतजीहो हविं दुग्गिलंतो ।
 महापावकम्मो सुसंवट्टगाढो कयंतुव्व कुद्धो करातुंगदाढो ।
 नराणं वराणं व दिट्ठीविणासो पइट्ठो सि तं मंदिरे सो हयासो ।
 घत्ता । आवंतहो तासु धीरु वीरु रहसिं भरिउ ।

वसुनंदउ लेवि मंडलगु करयलि धरिउ ॥ १७ ॥

सो निएवि जालोलिभयंकरु अग्गिफुल्लिंददित्तु सयसक्करु ।
 विरसु मुक्कु हुंकारु भयावणु कुरुडकयंतलीलदरिसावणु ।
 तेण वि दिट्ठु कुमारु अकायरु वडवानलिण नाइं रयणायरु ।
 न खमिउं खणु वि भवीसहो कंतिं तज्जिउ सुहडालाव चयंतिं ।
 अरि अरि ढंढवाल भडभोइय कहिं पइसरहि कयंतिं चोइय ।
 खलमुहि वाइओसि पुरलोएं निहणु नेमि पइं अज्जु अजोएं ।
 एम सरोसु चवंतिं वालिं धारायरु निरुद्धु जिह कालिं ।
 दाहिणकरु करवालें चप्पिउ वामउं वसुनंदइण झडप्पिउ ।
 तं निसुणेवि निसायरु झक्किउ परिचिंतइ मणेण आसंकिउ ।
 नउ सामन्नु कोवि नरु दीसइ जो महु समुहुं भडत्तणु दरिसइ ।
 घत्ता । एउ विरसु रसंतु महं संधारिउ सयलु पुरु ।
 पडिवयणसमत्थु एहउ कोवि न दिट्ठु नरु ॥ १८ ॥
 एहु न इत्थु नयरि संजायउ अन्नु कोवि पासंडिउ आयउ ।
 आसि एत्थु जो राउ जसोहणु तेण वि न किउ किंपि आओहणु ।

him 'apabhraṃśa' is only deterioration of the Sanskrit word in the mouth of the vulgar; for, says he:

"Each individual word has several corruptions. For instance, the 'gauḥ' has deterioration's like 'gavī', goṇī, gotā, gopotālikā and so forth."

Apabhraṃśa here can only mean corruption or deterioration of the Sanskrit norm. This corresponds exactly with 'vibhramśa' or 'vibhraṣṭa' in Bharata. Both mean by the cognate words a particular linguistic phenomenon and nothing more. The word 'apabhraṃśa' has as yet nothing to do with the Ābhīras, nor has it acquired its later connotation, viz. people's dialects or dialects and vehicle of literature like the various Prākṛits. The corruptions mentioned by Patañjali are all found in one or other of the Prākṛits.

(2) Bharata is the earliest writer on Sanskrit dramaturgy possibly belonging to the second or third century A. D. In his *Nāṭyaśāstra*⁴ he mentions the Prākṛits in the 17th chapter as vehicle of thought of characters in the drama and in the 32nd chapter verses 47 to 242, names and definitions of metres with examples, which are almost entirely in the Prākṛits. Part of the 17th chapter verses 5 to 23 deals with the phonology of the Prākṛits.

The first allusion to what came to be called Apabhraṃśa from Bharata and Daṇḍin onwards seems to be in the following verse.⁵

"This should be briefly known to be threefold; by words which are the same (as in Sanskrit), by words which have deteriorated (vibhraṣṭa) and by Deśī."

After this the rules of deterioration are given which obtain in the Prākṛits and correspond generally to those of the grammarians. Bharata mean by Deśī is made clear in verses 24 onwards. "Thus should be known Prākṛit and Sanskrit. Hence forward I shall speak of the deterioration of the Deśābhāṣā."⁶ And particularly in the following.⁷

³ Ed. Kielhorn, Vol. I p. 2.

एकैकस्य हि शब्दस्य बहुव्योपभ्रंशाः । तद्यथा । गौरित्यस्य शब्दस्य गावी गोणी गोता गोपोता वमादयोऽपभ्रंशाः ।

⁴ Ed. Kāvya-mālā, No. 42.

⁵ त्रिविधं तच्च विज्ञेयं नाव्ययोगे समासतः ।

समानशब्दैर्विशिष्टं देशीमतमथापि वा ॥ XVII 3

गच्छन्ति पदव्यस्तास्ते विभमा (टा) इति ज्ञेयाः ॥ ibid 4.

⁶ एवमेतत्तु विज्ञेयं प्राकृतं संस्कृतं तथा ।

अत ऊर्ध्वं प्रवक्ष्यामि देशभाषाप्रकल्पनम् ॥ ibid 14

It is clear that देशभाषा is separated from both Sanskrit and Prākṛit can only be spoken languages of different countries or regions.

⁷ अथवा उन्मत्तः कायाः देशभाषाः प्रयोक्तृभिः । ibid ४६

नानादेशतस्तुल्यं हि काव्यं भवति नाटकं ॥ ibid ४७

पढमउं सियपंचमिहि लइज्जइ सुअपंचमि सा तेण भणिज्जइ ।
 अक्खमि जेम मुणिंदहं सिट्ठी तेहिंमि जिणपरमागमि दिट्ठी ।
 चित्तियकामधेणु जा सुक्खहो सुहसोवाणपंतिकयमोक्खहो ।
 सुयणहिं जिणसासणि उवसंतिहिं किज्जइ जिम्ब घरवासि वसंति
 घत्ता । जो ताहि फलेण वंच्छइ सासयसुक्खनिहि ।
 जाणेविणु तेण पढमउं ता उववासविहि ॥ ३ ॥
 एक्काहारु करिवि तव तन्हइं सुमरिन्वउ चउत्थिअ वरन्हइं ।
 पच्चक्खवि पच्चक्खें सूरिं विसयसंगु परिवज्जिविं दूरिं ।
 रयणि वसिवि चंचलु मणु खंचिवि पुणु पच्चूसकालि जिणु अंचिवि
 नाणहो गुरुहु विमुक्कवियारिहिं पुज्ज करेविणु अट्टपयारिहिं ।
 तिहिं सक्खिहिं उववासु लइज्जइ परमजिणागमजुत्तिए किज्जइ ।
 अच्छिज्जहु सुहझाणु समारिवि घरवावारु हियइ अवहारिवि ।
 दसविहु धम्मक्खाणु सुणंतहं जीवाजीवपयत्थ सुणंतहं ।
 धम्माहम्मवियारणु लक्खिवि अखलिउ वंभचेरु परिरक्खिवि ।
 तिन्नि काल जिणनाहु नवेप्पिणु तद्दिणु रयणि वि एम गमिप्पिणु ।
 पुणु दिवसयरउअइ पडिबन्नइं जिणपुज्जाविहाणसंपुन्नइं ।
 छट्ठिहिं एक्कवार भुंजिन्वउ तवविहि पुन्नपुंजु पुंजिन्वउ ।
 घत्ता । अच्छिन्वउ एम मासि मासि सियपंचमिहिं ।
 तवनियमगुणेहिं जाम समाणिय सयलविहि ॥ ४ ॥
 पढमउं पंचमास उवसिज्जइ पुणु संवच्छर पंच लइज्जइ ।
 सन्वइं सत्तसट्ठि उववासइं होंति महातवरिद्विपयासइं ।
 पच्छइ पुणु उज्जवणु करिन्वउ पंच पयारु सन्वु वि वरिन्वउ ।
 पंचिदियहं वियारु जिणेन्वउ भंगलु पंचपयारु भणिन्वउ ।
 पंचाचारु करणु अणुमन्निवि पंच लएवि पंच अणुमन्निवि ।
 चामरकलसच्छत्तभिगारइं ताइंमि दरिसिवि पंचपयारइं ।
 पोत्थइ पंचमिसत्थु लिहाइवि पंचवन्नवत्थइं उच्छाइवि ।
 जासु नाहिं उज्जवणविहोउ तहो विउणारउ तं जि निओउ ।
 घत्ता । सुच्चयवयणाइं कमलइं सिरिण पडिच्छियइं ।
 करमउलि करेवि निविहंतरिण समिच्छियइं ॥ ५ ॥
 सुच्चयाइ जं कट्ठिउ हियत्ति कमलइं तं जि लयउ परमत्थि ।

consider the passage in which he gives, for the sake of lending dramatists, the broad linguistic peculiarities of the different provinces.¹⁰

"One who knows should use a language in which the 'e' sound is predominant in the case of the region between the Ganges and the Ocean. He should use a language with a predominant 'na' in the case of the countries heard to be between the Vindhya and the Ocean. In Surāstra and Avantī and countries north of the Vetravati, a language with profuse 'ca' should be used. Those countries which border on the Himālaya and the Sindhus and Sauvira should have a language full of the "n" sound. In countries beyond the Carmanvatī and those round about the Arbuda (mountain) should always have an idiom full of the sound 'ta'."

The "languages abounding in the " sound" in the above is quite mistakable. The ukāra is a recognised peculiarity of the Apabhraṃśa. Thus without naming it, evidently because it had yet to get that name, Bharata refers to what is distinctively called Apabhraṃśa by later writers and grammarians. Another thing to be noted in the passage is the region where the dialect abounding in the " sound was at home in Bharata's time. Its home is Sindhi, Sauvira and Northern Panjab. We shall have to return to this point later. This also seems to be the region where the cowherding, horse and camel-herding nomads were at first settled. At any rate, the camel-herds-men could not have found a more suitable place for their ships of the desert than the sandy regions along the banks of the Indus.

Bharata's acquaintance with Apabhraṃśa in some form is further attested by the illustrations of the metres which he has defined in the 32nd chapter. It was to be wished that a good edition of the *Nāṭyaśāstra* were available to scholars, for the present one is hopeless, especially at places most important from the point of view of Prākṛit studies. The chapter under consideration is especially faulty and scrappy; but such as it is, it offers something of use to the present purpose.

-
- ¹⁰ गङ्गामागमयत्ये तु ये देशाः संप्रकीर्तिताः ।
 इकारवद्भूतं तेषु भाषां तज्जः प्रयोक्तव्यम् ॥ १८ ॥
 विन्ध्यमागमयत्ये तु ये देशाः शुचिमागताः ।
 नकारवद्भूतं तेषु भाषां तज्जः प्रयोक्तव्यम् ॥ १९ ॥
 सगरादुत्पत्तिदेशेषु वेदव्युत्पत्तेषु च ।
 ते देशास्तेषु कृत्वा न इकारवद्भूतमिह ॥ २० ॥
 हिमवत्पर्वतपर्वतपर्वतेषु च देशाः समाश्रिताः ।
 इकारवद्भूतं तज्जः तेषु भाषां प्रयोक्तव्यम् ॥ २१ ॥
 अर्बुदपर्वतपर्वतपर्वतपर्वतेषु च देशाः समाश्रिताः ।
 अर्बुदवद्भूतं तेषु भाषां प्रयोक्तव्यम् ॥ २२ ॥

सा वायंतु पृथु संपाइउ तुह सुहसुहदंसणु निज्झाइउ ।
 पइं अक्खिउ वित्तंतु चिराणउं पट्टणु खंडु जेम हउ राणउं ।
 पुथु भोयणु भुंजाविउ लीलइं विज्जिवि थियइं असंगाकीलइं ।
 आयउ असणिवेउ बलघंतउ सो वि पुण्वकम्मि उवसंतउ ।
 निं तुहुं मज्झु दिन्न सहुं वित्तिं मइं परिणिय परिओसियगित्तिं ।
 विणिगवि थियइं भोय भुंजंतइं रहरसपसरमहामयमत्तइं ।
 एत्तिउ कालु जाउ सुहसंगउ एव्वहिं नितु उम्माहिउ अंगउ ।

पन्ना । निम्नुत्त म्भंनि जणणि परमसम्भावयय ।

मा मज्झु विओइं किं जीवइं किं मरिवि गय ॥ १४ ॥
 तो परि मंतु त्तिणि तं तिज्जइ जेण नियमसज्जणहं मिलिज्जइ ।
 किं न्हण्ण नि एण विहोपं जं न दिहु सुद्धि नंभवलोपं ।
 जं महु भग्गोत्तिं रग्गण जं सुद्ध अंधारइ नचंतण ।
 जं महु विणिगंनम पिच्छंतण तं सुद्ध पत्थु नगरि अच्छंतइ ।
 तो परि एत्तिं एउ पपंजतं लहु मत्तवमणिरग्गणइं पुंजइं ।
 विणिगिदि वाग्वाए उव्वलइं मापरवीणि वदेविणु घल्लइं ।
 तो एत्तिं माग्वादि को एमाइ सो अम्महं नियमपरहो नेमइ ।

पन्ना । ओत्तिं एउ वाग्वाए उव्वलवाग्वाणि परिद्रियइं ।

ओत्तइं वेत्तिं रग्गणपुंज पुंजतं कियइं ॥ १५ ॥
 ओत्तइं विणिगंन जय कामिनि सुद्धि निविउ वाग्गणइं ममारिणि ।
 वेत्तिं एउ मत्तवमणं मग्गिउ मग्गिउ विणिगंन मग्गिउ ।
 वेत्तिं एउ वेत्तिं वेत्तिं विमग्गिणि नीमग्गिउ वेत्तिं विमग्गिउ वेत्तिं ।
 वेत्तिं एउ विमग्गि अउत्तमानेउवि किउ अउत्तमाने विमग्गि अउत्तमाने ।
 वेत्तिं एउ विमग्गि अउत्तमाने विमग्गि अउत्तमाने विमग्गि ।
 वेत्तिं एउ विमग्गि अउत्तमाने विमग्गि अउत्तमाने विमग्गि ।
 वेत्तिं एउ विमग्गि अउत्तमाने विमग्गि अउत्तमाने विमग्गि ।
 वेत्तिं एउ विमग्गि अउत्तमाने विमग्गि अउत्तमाने विमग्गि ।
 वेत्तिं एउ विमग्गि अउत्तमाने विमग्गि अउत्तमाने विमग्गि ।

पन्ना । ओत्तइं एउ वाग्वाए उव्वलवाग्वाणि परिद्रियइं ।

ओत्तइं वेत्तिं रग्गणपुंज पुंजतं कियइं ॥ १६ ॥
 ओत्तइं विणिगंन जय कामिनि सुद्धि निविउ वाग्गणइं ममारिणि ।

verse, he divides it again sixfold on the linguistic basis. His next sixfold division of it is possible, based upon the difference of language: Sanskrit, Prākṛit, Māgadhī, Pāṣācī, and Sauraseni, the sixth being Apabhraṃśa in several divisions on account of the particular country.⁴

Here too the Apabhraṃśa is placed on a level with the older literary Prākṛits viz. the Māhāśāstri, Māgadhī, Pāṣācī, and Sauraseni. What is, however, more important to note, is that Kālidāsa recognises many varieties of Apabhraṃśa, and records that the difference is due to the difference of the regions where they were spoken. The older Prākṛits have no known subdivisions, and although they bear geographical names, they have ceased to be regional and therefore to be actually spoken by the people. The Apabhraṃśa differed from them in both these respects.

(7) *Rajasekhara*:—In his *Kāvyamīmāṃsā*,⁵ Rajasekhara has several references to Apabhraṃśa. Like his predecessor rhetoricians, he also looks at the language from the literature point of view. It is therefore not surprising to find the body of his *Kāvyapūraṇa* thus described:—“Sanskṛit is your mouth, Prākṛit the arms, Apabhraṃśa the hips, Pāṣācī the feet, and a mixture of these the chest.” Again when his poet-king holds his Durbār, “The Sanskrit poets⁶ should be seated to the north (of his regal seat); the Prākṛit poets to the east, the Apabhraṃśa poets to the west, the Pāṣācī poets to the south. The same fourfold division of literature according to its vehicle is expressed again in connection with the question, however languages⁷ the budding poet should master.

“Some object can be (well) expressed by a good poet in the Sanskrit idiom, another in Prākṛit, still another in Apabhraṃśa phrase, a fourth in Bhūtabhāṣā; some other object can be expressed in two, three or even four languages. A good poet, whose intellect can command all these, fills the whole world with his fame.”

³ भाषाभेदनिमित्तः षोढा भेदोऽस्य संभवति ॥ २, ११

ज्राकृतसंस्कृतमागध पिशाचभाषाश्च शौरसेनीच ।

षष्ठोऽत्र भूरिभेदो देशविशेषादभ्रंशः ॥ २, १२

⁴ Gaekwad's Oriental Series, no. I, 1916.

⁵ Cf. Cit. p. 6 शब्दार्थौ ते शरीरं संस्कृतं मुखं प्राकृतं बाहुः, जघनमभ्रंशः, पैशाचपादौ, उरोभिभ्रमः

⁶ Ibid. p. 54 तस्य चोत्तरतः संस्कृताः कवयो निविशेरन् ।.....पूर्वेण प्राकृताः कवयो...। पश्चिमे-

नापभ्रंशिनः कवः । दक्षिणतो भूतभाषाकवयः ।

⁷ Ibid pp. 48-49 एकोधः संस्कृतोक्त्या स सुकविरचनः प्राकृतेनापरोस्मिन्

अन्योऽपभ्रंशगीर्भि किमपरमपरे भूतभाषा कमेण ।

द्वित्राभिः कोऽपि वाग्भिर्भवति चतसृभिः द्विचक्षुर्द्विवेक्तुं

यस्यैतस्य धीः प्रपन्ना स्तपयति सुकवेस्तस्य कीर्तिर्भगन्ति ॥

घत्ता । न पयासिउ गुज्जु दूरवियण्यमहाभरण ।

इत्तिगं कहेवि संधि समाणिग पणत्तइणी ॥ २४ ॥

पणः गन्धिः

ससिकंति ससिण्यहु परमजिणु पणविणिणु भावं एकप्रणु ।

पुणु कहमि कयहु दुन्नयभरिउ तइ सालवंधुयत्तहो चरिउ ।

भविंसि ते सयलवि सम्माणिवि नियक्तसमारहो संत परिगणिवि ।

जोइवि सइं हत्ये संचालिय विज्जय लिहिय पयड संभालिय ।

सयलहं नियनामंकइं दिनइं वासणतुंडइं करिवि पच्छन्नइं ।

निविडइं बहुबंधइ बहुमोहइं कम्मरयहिं उक्खित्तइं चोलइं ।

वहणहिं भंडारहिं संजवियइं अंतरगुज्जपएसह ठवियइं ।

तं पिक्खिवि गंजोल्लियगत्तहिं लोयहिं निवसहणसु वलंतहिं ।

दूरट्ठाणु मुणिवि मणि शूरिउ पक्कवहं कारणि सुट्ठु विसूरिउ ।

होउ सुमंगल भविसनरेसहो चालिय जेण समुहं सहएसहो ।

घत्ता । नियजम्मभूमि सुभरंतइहिं दूरंतरु हियइ धरंतियहिं ।

सहएसहो सवडम्मह हुअहिं उम्माहउ किउ वणिवरसुवहिं ॥ १ ॥

चवह कोवि संभरिवि सएसहो मंच्छुहु होसइ च्छेउ किलेसहो ।

कोवि भणइं परिवद्धियमंगलु अज्जवि मित्त दूरि कुरुजंगलु ।

कोवि भणइं ओवाइय देसहं जइ दुत्तरु मयरहरु नरेसहं ।

कोवि भणइं भविसयत्तु सउन्नउं जा एसइ बहुसियसंपुन्नउं ।

एहु पुणु बंधुयत्तु सियवज्जिउ काइं कहेसइ गंपि अलज्जिउ ।

घोसण देवि वणिज्जे आयउ नियमूलुवि दूरासिं खाइउ ।

कोवि भणइं लइ तुम्हि सवारहो बहुदुविरुहु वोल्लु अवहारहो ।

घत्ता । कोवि जंपइ च्छेयहो अप्पणउं मं करहु अणुज्जुअ जंपणउं ।

इउ बंधुयत्तु जइ संभलइ तो तुम्ह मिरिय मत्थइ दलइ ॥ २ ॥

इत्थंतरि सुमुहुत्तु समारिउ किउ चउक्कु चंदणु वद्धारिउ ।

पुज्जिय जलदेवय वित्थारिं पुप्फक्खयवलिदीवंगारिं ।

सहुं लोयहिं आरुहु महानरु सुक्कबंध उच्चल्लिय मोगगरु ।

१ C adds इय भविसत्तकहाण पयडियधम्मत्थकाममोक्खाए बुद्धधणवालकयाए पंचमिफलवण्णणाए

बंधुयत्तिलयपुरप्पवेसभविषदत्तमेलापणं नाम छट्ठमो संधी परिच्छेओ सम्मतो ।

share, it is the Śvetāmbaras who appear to be more fond of their Jaina-Prākṛit, as the Digambaras seem to be of their Apabhraṃśa. It is a well-known fact, rightly emphasised by Jacobi;¹² that the Digambaras are more numerous in Marwar and part of the Punjab. This, however, does not mean that the two were rigid in their choice.

Two more passages seem to show that although at the time of Rājasekhara, the Apabhraṃśa was much popular, especially in Surāṣṭra and Marwar as a literary language, it had not yet lost living touch with its main-spring viz. the spoken dialect or dialects of the common people. The passages in question are:—

(1) "Well-versed"¹³ in Apabhraṃśa should be all his (the poet king's) male attendants. The female attendants should also know the Māgadhā language. Those in the harem should know Sanskrit and Prākṛit both, and his friends should know all languages."

(2) "Beyond"¹⁴ them (i. e. the Sanskrit poets) should sit those versed in Vedic lore, logicians, knowers of Purāṇas and Smṛti, physicians, astrologers and such-like. To the east, the Prākṛit poets; beyond them those who live by the arts of acting, dancing, singing, playing on instruments, elocution, bardic lore keeping tact in music, and such others. To the west the Apabhraṃśa poets; beyond them wall-painters, Jewel-setters, Jewellers, goldsmiths, carpenters, smiths and others like them. To the south the Pāisāca poets; beyond them, courtezans and their courtiers, rope-dancers jugglers, exorcisors, athletes, those living on arms and such others.'

In (1) it is significant that Rājasekhara should make the attendants, both male and female, speakers of Apabhraṃśa. In the first place, they are *of the people* and therefore must speak the peoples' language. In the Second, it is they who stand between the common populace and the king, interpreting the wishes and grievances of the former to the latter, and conveying to them the king's message or reply, and as such must know the language of the common people. The passage therefore suggests, that although long before Rājasekhara's days, the Apabhraṃśa had attained to the dignity of a literary language, it had not yet ceased to be a spoken language. The two were yet

¹² Op. Cit. Note p. 86. 'Well die Digambaras von ie in Hindustan and Punjab am starkestem vertreten waren.'

¹³ Op. Cit. 50 अपभ्रंशभाषाप्रवणः परिचारकवर्गः समागधभाषाभिनिवेशिन्यः परिचारिकाः प्राकृतसंस्कृतपिबुदुअन्तःपुरिका मित्राणि चास्य सर्वभाषाविन्दि भवेयुः ।

¹⁴ Ibid pp. 54-55 ततःपरं वेदविद्याविदः प्रामाणिकाः पौराणिकाः स्मार्ता भिषजो मौहूर्तिका अन्येपि विधाः । पूर्वेण प्राकृताः कवयः । ततःपरं नटनर्तकगायनवादकवाग्जीवनकुशीलवतालचरा अन्येपि तथाविधाः । पश्चिमेण कवयः । ततःपरं चित्रछेद्यकृतो माणिक्यबन्धका वैकटिकाः स्वर्णकार वर्द्धकिलोहकारा अन्येऽपि तथाविधाः । दक्षिणेण भूतभाषाकवयः, ततःपरं मुजङ्गणिकाः लवकशौभिकजम्भकमल्लाः शङ्खोपजीविनोऽन्येऽपि ।

एत्तिउ कालु आसि खलु देवरु एवहिं ढक्कु साणुगद्धु मरु ।
 चंगड नियकुलयम्मु सम्भारिउ परुवहंतणउ मग्गु अवहारिउ ।
 हियवइं महु आसंक गुम्मी सा नियजणणि केम तउ चुक्की ।
 निवडइं किन्न वज्जु तउ मत्थइं कवण केलि सहं मरणावत्थइं ।
 घत्ता । छेयावसाणि कुवि किं करइ जसु रुट्टउ जीविउ अवहरइ ।
 हय पावकम्म विवरीयमइ सिविणेवि एउ कहिं संभवइ ॥ १० ॥
 तो सविलक्खु पर्यपइ देवरु जंपहि काइं अणिट्ठु असुंदरु ।
 होसइ दोसु सइत्थनिवारणि एउ सव्बु मइं किउ तउ कारणि ।
 जं वलिवंड करेवि न छंडमि तं किर केम माणु नउ खंडमि ।
 तं निसुणिवि चित्तवइ महासइ खलिउ किंपि दुक्कम्मु करेसइ ।
 दोसइ गरुआवेसु भरंतउ किम रक्खिउ वलिवंड करंतउ ।
 जइ परिमुसिउ एण महु अंगउ तो पर सरणु मरणु आवग्गउ ।
 तं जाणेवि उवहिउवसेवय हूअ पच्चक्ख महाजलदेवय ।
 हल्लोहलिउ लोउ वहणट्ठिउ चलिउ पवणु विवरीउ परिट्ठिउ ।
 गहिरीजंति सलिल आवत्तइं मोडिज्जंति परम्मुह पत्तइं ।
 घत्ता । आसन्न विहुर उल्लावइहिं ओरालिउ णहि निज्जावइहिं ।
 नउ जाणहं कहिंमि किंपि चलिउ वहणहं गइमग्गु पडिक्खलिउ ॥ ११ ॥
 तो पोयहिं विवरीउ वहंतिहिं उवलक्खिउ बहुबुद्धिमहंतिहिं ।
 एह पइव्वय माइ महासइ मणि संखोहु किंपि आवेसइ ।
 जइ आयहो नउ संति समारिय तो सयल वि जलि वोइवि मारिय ।
 एम्ब भणेवि कज्जि असमत्थ सयलवि थिय ओणावियमत्थ ।
 परमेसरि सुहज्जाणु समारहि मं सयल वि जलि वोइवि मारहि ।
 तं निसुणेविणु भणइं पइव्वय तं नवि धम्मु जित्थु मुचइ दय ।
 तुम्हहं सयलहं एउ जि ओसहु करहु अ संति संति उग्घोसहु ।
 अहो जइ केण वि किउ महु पच्चउ तो उवसभउ एउ फलु सच्चउ ।
 घत्ता । तो जाय संति पच्चउ मिलिउ बंधुअत्तहो तणउं गव्वु गलिउ ।
 लग्गइं वेलाउलि पओहणइं उत्तरियइं तीरि महावणइं ॥ १२ ॥
 तो कयविक्रयदायसइत्तइं अहिमुह मिलिय सयलनाइत्तइं ।
 नायर निरवसेस संपाइय कुसलाकुसलु परोप्पक जाइय ।

एत्तिउ कालु आसि खलु देवरु एवहिं ठकुं साणुगइहु खरु ।
 चंगउ नियकुलधम्मु सम्मारिउ पसुवहंतणउ मग्गु अवहारिउ ।
 हियवइं महु आसंकु गुक्की सा नियजणाणि केम तउ चुक्की ।
 निवडइं किन्न वज्जु तउ मत्थइं कवण केलि सहुं मरणावत्थइं ।
 घत्ता । छेयावसाणि कुवि किं करइ जसु रुट्टउ जीविउ अवहरइ ।
 हय पावकम्म विवरीयमइ सिविणेवि एउ कहिं संभवइ ॥ १० ॥
 तो सविलक्खु पयंपइ देवरु जंपहि काइं अणिट्ठु असुंदरु ।
 होसइ दोसु सइत्थनिवारणि एउ सव्वु मइं किउ तउ कारणि ।
 जं वलिवंड करेवि न छंडमि तं किर केम माणु नउ खंडमि ।
 तं निसुणिवि चिंतवइ महासइ खलिउ किंपि दुक्कम्मु करेसइ ।
 दीसइ गरुआवेसु भरंतउ किम रक्खिउ वलिवंड करंतउ ।
 जइ परिमुसिउ एण महु अंगउ तो पर सरणु मरणु आवगाउ ।
 तं जाणेवि उवहिउवसेवय हूअ पच्चक्ख महाजलदेवय ।
 हल्लोहलिउ लोउ वहणट्ठिउ चलिउ पवणु विवरीउ परिट्ठिउ ।
 गहिरीजंति सलिल आवत्तइं मोडिजंति परम्मुह पत्तइं ।
 घत्ता । आसन्न विहुर उल्लावइहिं ओशलिउ णहि निज्जावइहिं ।
 नउ जाणहं कहिंमि किंपि चलिउ वहणहं गइमग्गु पडिक्खलिउ ॥ ११ ॥
 तो पोयहिं विवरीउ वहंतिहिं उवलक्खिउ बहुबुद्धिमहंतिहिं ।
 एह पइव्वय माइ महासइ सणि संखोहु किंपि आवेसइ ।
 जइ आयहो नउ संति समारिय तो सयल वि जलि वोइवि मारिय ।
 एम्ब भणेवि कंजि असमत्थ सयलवि थिय ओणावियमत्थ ।
 परमेसरि सुहझाणु समारहि मं सयल वि जलि वोइवि मारहि ।
 तं निसुणेविणु भणइं पइव्वय तं नवि धम्मु जित्थु मुचइ दय ।
 तुम्हइं सयलहं एउ जि ओसहु करहु अ संति संति उग्घोसहु ।
 अहो जइ केण वि किउ महु पच्चउ तो उवसमउ एउ फलु सच्चउ ।
 घत्ता । तो जाय संति पच्चउ मिलिउ वंधुअत्तहो तणउं गव्वु गलिउ ।
 लग्गइं वेलाउलि पओहणइं उत्तरियइं तीरि महावणइं ॥ १२ ॥
 तो कयविक्रयदायसइत्तइं अहिमुह मिलिय सयलनाइत्तइं ।
 नायर निरवसेस संपाइय कुसलाकुसलु परोप्परु जाइय ।

about 150 B. C. and not later). They are also mentioned in inscriptions¹ of the 2nd, the beginning and the middle of the 3rd centuries. The first one, A. D. 181 in the reign of Kṣatrapa Rudrasimha, speaks of his general Rudrabhūti as an Ābhīra. The second one, about 300 A. D. which belongs to the Nasik caves, speaks of the reign of an Ābhīra prince named Išvarasena,—son of Śivadatta. The third one, the Allahabad pillar inscription of Samudragupta² about 360 A. D. mentions the Ābhīras together with the Mālavas as powerful tribes occupying Rājasthāna and Mālava, the south-western and southern provinces just beyond the limit of the Gupta Empire. To the south of Jhansi there is a province called Ahriwar, corresponding to Sanskrit Ābhīrawāṭa, which is thought to be the Ābhīra principality mentioned in the Allahabad inscription. By the 4th century therefore the Ābhīras had got a permanent footing in Mālva. A part of them seems thus to have given up nomadic life and to have had permanent settlements and kings, as the Nasik inscription and the Purāṇas³ show. There is also a tract called Aharaur, again equal to Ābhīrawāṭa, in the Mirzapur district of the United Provinces. It is during this period and subsequently that the Apabhraṃśa must have begun to develop a literature of its own. This is in keeping with our literary evidence of the 6th century, when the Apabhraṃśa appears as a canonised literary language. In the succeeding couple of centuries the Ābhīras must have migrated further southwards and eastwards, towards Surāṣṭra and the adjoining provinces and Magadha respectively. For by the 9th century Apabhraṃśa, the form that the Prākṛits took in the mouth of the foreigners, was recognised as fit vehicle for literature in Surāṣṭra etc. History corroborates this also. For when the Kāthīs⁴ invaded Surāṣṭra in the 8th century and thereabouts, they found the country in the possession of the Ābhīras. The Ahirs were powerful some time before this in Khandesh and Nasik also, as the significant remark of Perishta,⁵ that the famous fort of Asirgad in Khandesh was founded by Asa Ahir, also shows.

¹ D. R. Bhandarkar, I. A. 1911 p. 16; R. E. Enthoven, *Tribes and Castes of Bombay* I p. 51, (The material for the article on Ahirs is by D. R. Bhandarkar).

² Bhandarkar and Enthoven, *ibid*; Vincent Smith, *Early History of India*, p. 236.

³ These, according to Bhandarkar-Enthoven p. 23, refer to Ābhīras as paramount and reign after the Ābhīras. By the 6th cent. A. D. this sovereignty had already disappeared.

⁴ Enthoven, *Op. cit.* p. 24.

⁵ *ibid*.

तक्खणि सो पइट्ठु वद्धावउ अक्खिउ सयलहं वयण सुहावउ ।
 पणवइ बंधुयत्तु अणुराइउ जउणानइहिं तीरि संपाइउ ।
 धाइउ सयलु लोउ विहडप्फडु केण वि कहोवि लइउ सिरि कप्पडु ।
 केण वि कहो वि छुहु करि कंकणु केण वि कहो वि दिनु आलिंगणु ।
 केण वि कहो वि अंगु पडिविंविउ केण वि कहो वि लेवि सिरि चुंविउ ।
 यत्ता । गयवइयहिं कम्मइं मिळियइं नयणइं हरिसंसुजलोल्लियइं ।
 पियकुसलाकुसलु करंतियइं चित्तइं संदेहविडंविउ ॥ १ ॥
 वणिवइ अंसुजलोल्लियनयणउं पुच्छइ पुणु वि सगगिरवयणउं ।
 अहो किं सच्चु एउ पइं जंपिउ किंपि विचारहि करहि मुहप्पिउ ।
 पभणइं वत्तयारु मं मुज्झहिं आयउ बंधुयत्तु फुडु बुज्झहि ।
 मइं मिळिउ परिहंत्यु वहंतउ जउणानइपवाहु लंघंतउ ।
 वट्ठइ तउ नंदणहो पयाणउं पट्ठुखंधारहो अणुहरमाणउं ।
 धर दलंतु तुक्खारतुरंगिहिं पडिपिल्लंतु मत्तमायंगहिं ।
 वहइ सिमिरु सहएसाकंखिहि करहवसहवाहणहिं असंखहिं ।
 ता दिहि दिंतु सयलुसुहिंविंदहो सिद्धि पराइउ पासि नरिंदहो ।
 यत्ता । जाणाविउ पुत्तहो आगमणु पट्ठु पभणइं हरिसुप्फुल्लतणु ।
 लइ चंगउ जायउ पउरयणि थिउ सयलु वि जणु सविसलु मणि ॥ २ ॥
 एत्थंतरि जाणिवि सुपयत्तं कमलहिं कहिउ गंपि हरियत्तं ।
 परिहरि पुत्ति सोउ संतावउ आयउ सिद्धिहि धरि वद्धावउ ।
 जाणाविउ अत्थाणि णरिंदहो खेउ कुसलु सब्बहो जणविंदहो ।
 तं निमुणेवि सावि परिओसिय जाय उच्चरोमंचविहसिय ।
 पट्ठणि आवणसोह कराविय तोरणि मंगलकलस धराविय ।
 अहिमुहुं सयलु लोउ संचल्लिउ पउरु सपिंडवासु उत्थल्लिउ ।
 दिट्ठु विट्ठु रहसेण पयाइय अवरुप्परु आवीलिय साइय ।
 मुयणहिं अंसुजलोल्लियनयणिहिं पुच्छिउ कुसलु सुहासियवयणिहिं ।
 झल्लरिपडइसंग्रनिग्घोसिं पट्ठणि पइसरंति परिओसिं ।
 यत्ता । धणकणयरयणकामिणिपउरि सो बंधुयत्तु पइसंतु पुरि ।
 बहुकोज्जलपिल्लियमणिण अवलोइउ नायरियायणिण ॥ ३ ॥
 तं पिक्खिवि पइसंतु निरंतरु नायरीउ बोल्लंति परुप्परु ।
 मद्दियरि एट्ठु मुमिद्धिहि नंदणु पुत्तु सस्सुवहिं नयणाणंदणु ।

and two mss. were in agreement regarding them. This is rather too bold a procedure and even such an orthodox critical scholar as Pischel has pronounced it questionable.¹

That most of the Sūtras, regarding which two Mss. at least are in agreement must be regarded as Caṇḍa's own work can very well be proved. Thus (1) in the Vibhaktividhāna section, he lays down the general rule that the 'cases are as in Sanskrit' and mentions the individual cases with their examples e. g. सि, देवो, अग्नि etc. जम्, देवा कुलानि, तुम्हे etc.; अम्, देवं, अग्नि etc. Now it is queer that Caṇḍa should have omitted to give instances of जस् i. e. Acc. Pl; डस्ति i. e. Abl. Sing., भ्यस् i. e. Abl. Pl., डस् i. e. Gen. Sing. and हि i. e. Loc. Sing. But if we look to the Appendix B C D, we find three Mss. supplying the want. And there is no reason to doubt their authority. It is more likely that one Ms. has an omission here, than that three entirely independent Mss. should have conspired to add to the text. Again (2) in the same section, Caṇḍa deals with the pronouns in Sūtras 18 to 31 in two sections which he calls युष्मदध्याय (18 to 25) and अस्मदध्याय (26 to 31). Now while all the cases (except the Gen. Pl. and Loc.) of युष्मद् are dealt with one by one, the Nom. and Acc. Sing. and Pl. of अस्मद् is strangely omitted in the accepted text. Here again Appendix C D helps us in filling up both the omissions.² Now in this latter section, Appendix C D, we find Sūtras 26a the characteristically Apabhraṃśa form हुङ्. (3) One more proof of importance from the point of view of Apabhraṃśa is furnished by Appendix³ C D to Sūtra II 27. Here it must be noted at the outset that even the accepted text where all Mss. have agreed, is a misarranged, ill-digested mass of Sūtras. The whole work has the appearance of half-arranged, miscellaneous jottings for a work, rather than a well-arranged and finished treatise. Thus this part is called Svaravidhāna, but the first fourteen Sūtras only really deserve the name. The rest, as many as fifteen Sūtras, consists of Sūtras of a miscellaneous character such as ता ताव तावतः 21; खलोः 24; भे सर्वान् युष्मदः 26; भवन्तेनः 29 etc. Now C D add some more miscellaneous Sūtras to this. They are:—

(1) इज्जराः पादपूरणे, (2) जि अव्ययं एवार्थे, (3) जवरि आनन्तयांथे, (4) जवर केवलाथे, (5) यदेवद्व, (6) भूहि छिड कृत्सायां, (7) ददवद्व ग्रीवाथे—ददवद्व होइ विदाणु, (8) अतिरभसादुज्जमुलस्येत-स्त्वो गमने ददवद्व—ददवद्व चरियाण, (9) जं जउ जाइं जावइ जणि जणु मणु इवार्थे—, विव पिव पिव विव इवार्थे वा भवन्ति, (10) दाणिं पविंद एवदे एवदि इदानीमः, (11) यथा तथा अनयोः स्याने नो—
दोदा—काटु लदेविणु जोइया जिम जिम मोह गलेइ ।
जिम जिम दंसणु लदइजो गियमं अप्पु मुणेइ ॥

Of these (1) to (6) contain bare statements without instances and may be objected to, as Caṇḍa has always supplied instances. The same may be of both parts of (9) and (10). Nos. (7), (8) and (11) are quite in

¹ P. Cit. § 21.

² Horne Op. Cit. pp. 41, 42.

³ Horne pp. 46, 47.

हा पुत्त जंतु विणिवारियउ ताएं बहुवारउ वारि यउ ।
 हा एहइं कहिंमिं मुहुत्ति गउ जं वलिवि न दिहु पुणन्न मउ ।
 हा पुरि छणादियहु समावडिउ महु दीणहि दुब्बसंतु पडिउ ।
 हा मिलिय सयलसयणहं सयण हउं मुद्ध एक पर दीणमण ।
 हा पुत्त वाल कीलइं सुहइं एवहिं ताइंमि चिनडंतु मइं ।
 हा पुत्त होउ दिहि दुज्जणहो किम वयणु निहालमि सज्जणहो ।
 घत्ता । हा पुत्त पुत्त पइं दुत्थियइं खलखुइहं घणु वरिसिउ हियइं ।
 महु पुणु पर एवहिं जिणु सरणु लइ होउ समाहिए सहं मरणु ॥ १३ ॥
 तं कूवारु सुणिवि दोमियमणु विंभिउ कर मलंतु नायरजणु ।
 दुम्मणवयणु कहइ अन्नोन्नहु पिकखहु एउ काइं आयन्नहो ।
 दारुणु रुअइ धीय हरियत्तहो न मुणहं किंपि जाउ भविसत्तहो ।
 को वि भणइं जइ एहउ जायउ तो धणवइहि चित्तु विच्छायउ ।
 को वि भणइं एउ को पडिवज्जइ आएं वट्ठावणउ न छज्जइ ।
 तं निसुणिवि अन्निं किं वुच्चइ मंछुडु एउ सख्वहिं रुचइ ।
 जाय बोह्ल धणवइहिं घरंगणि ताहि वि संक पईसइ नियमणि ।
 एउ न जाणहं काइंमि कारणु रोवइ कमल सटुक्खउ दारुणु ।
 घत्ता । हा विहि अजुत्तु मइं सिक्खविउ आएं मंछुडु तं तेम किउ ।
 किउ वयणु सख्वहि दुम्मणउं अवलोइउ मुहुं पुत्तहोतणउं ॥ १४ ॥
 तो पुरवइ गलिअंसुपवाहिं पुच्छइ वंधुयत्तु असगाहिं ।
 अहो जइ भविसयत्तु अच्छंतउ तो वट्ठइ सोहलउ महंतउ ।
 भणइं सख्वअ पुत्त फुडु अक्खहि एवडंतरि गुज्जु न रक्खहि ।
 नंदणु भणइं अम्मि को जाणइं सो थिउ दीविं तहिं जि पयाणइं ।
 अम्हहंसिय देखणहं न सक्कइ परिहउ माणु वहइ सकलंकइ ।
 थक्कु पइज्ज करेवि अयाणउं नउ घरु जामि निरुत्तयमाणउं ।
 तो धणवइ मणाउ अवमाणिउं विरुअउ कियउ जन्न समाणिउं ।
 एवहिं जो अवमाणि थक्कउ तहो आणिवि सक्को वि असक्कउ ।
 । तं वयणु सुणेवि तवंगि थिय भविसाणुरूअ मणि पज्जलिय ।
 लइ कहमि सयलु एयहो चरिउ अणुहवउ किंपि दुन्नयभरिउ ॥ १५ ॥
 पुणु वि दीहु चिंतवइ महासइ आएं पइहरि कज्जु विणासइ ।
 वरि अप्पाणु इणेविणु घाइउ मं पइभवणि दोसु उप्पायउ ।

It is curious to note that a grammarian like Hemacandra should not have noticed any dialects of the Apabhraṃśa, although the rhetorician Nami-sādhū a hundred years earlier, noticed them. But that Hemacandra is mixing up at least two dialects is clear from his Sūtras and their examples. (1) Thus retaining of *ṛ* e. g. *ṛṇu* and *sukṛḍu* along with *ṭṇu* and *sukṇu* in IV 329, *gṛhanti* under IV 34, *kṛdantaho* under IV 370, *gṛṇa* for *graha* IV 394 and *gṛṇheppiṇu* under it, *Gṛhanti* IV 341; (2) change of non-initial hard unaspirates into soft unaspirates and of hard aspirates into soft aspirates, IV 396 e. g. *vicchohagaru*, *sugha*, *kadhidu*, *savadhu* and *sabhalau*; compare *nādhō*, *kadham* in Śāurasenī, IV 267; (3) change of non-initial *m* to nasalised *ṃ* IV 397, e. g. *kāṃvalu*, *Chāṃvaru*; (4) retaining *r* as second member of a conjunct, IV 398 *priṇa*, *prāu* IV 393; *dhruvu* IV 418; *pemmadrāhi* IV 423; *prassadi* IV 393, *dhruṃ*, *ṭraṃ* IV 360; *drammu*, *dravakkau* IV 422: *Prayāvadi* IV 404; (5) alternature forms in *ū*, and *hū* for the Present First Pers. Sing and Pl, IV 385 and 396 *kaṭṭaū*, *lahahu*; (6) forms in *di* and *hi* for Pres. 3rd Sing. and Pl. IV 382 (for latter); e. g. *Prassadi* IV 393 (indication of Śaur. character) *dharahī*, *karahī*; (7) forms in *i*, *u* and *e* for Imper. 2nd Sing. IV 387; *sumari*, *karu* (IV 330) *kare* etc.; (8) forms in 'sa' instead of 'ha' for Future, IV 388 *hosai* (indication of Śāurasenī character); (9) alternative forms for Passive, IV 389 *kīsu*; (10) forms like *jāmahi*, *tāmahi* IV 406. Thus side by side with the Māhārāṣṭra(?) Apabhraṃśa, he may be said to be treating partially of Śāurasenī Apabhraṃśa.

Although he does not mention any dialects, Hemacandra's treatment of the Apabhraṃśa is very complete. The value of his Grammar is enhanced by the quotations in verse that he has given to almost every Sutra; sometime one single Sutra has several verses as instances. Until more literature in Apabhraṃśa is published, it is not possible to trace the source of them; but they appear, as Pischel has rightly remarked, to be taken from some anthology like Hāla's *Sattasaī*. Although many of the *Dohās* (a few other metres) are erotic in character, there are: (1) about eighteen verses heroic in character, (2) about sixty didactic (3) about ten religious with Jain bent and (4) five legendary, Mythological,—one about Kṛṣṇa and Rādhā, another about Bali and Wāmana, one about Rāma and Rāvaṇa and two about Mahābhārata. Among the erotic verses there are two which refer to Munja and might have been composed during the days or immediately, after the death of that unfortunate king of the 10th century. Two (IV 357, 2. 3 and IV 420, 5) are found in *Sarasvatikanthābharṇa* a work some hundred years older than Hemacandra. Possibly therefore Hemacandra seems to have culled his quotations from literature that was composed in the 9th and 10th centuries.

Hemacandra's arrangement is the opposite of that of Caṇḍa; first comes *Svaravidhāna*, then *Vyaṅjanavidhāna* and lastly *Vibhaktividhāna*. This has become the model of later writers.

अक्खरपंति जेण चिरु दाविय जेण तुम्ह संपय दरिसाविय ।
 तेण पुव्वसंवंधं पेसिउ साहम्मियवच्छल्लु पयासिउ ।
 निदावसरु तुम्ह नउ भंजिउ हउं करि लेवि पयत्तं तज्जिउ ।
 एहु महु मिच्छु अन्नजम्मंतरि अच्छइ पडिउ गरुयदुत्तंतरि ।
 होसइ जइ वि थाउ परिओसहो तोवि असमत्थु गमणि सहएसहो
 बहुधणसहिउ समुज्जलमाणिं पइं निव्वउ नियदिव्वविमाणिं ।
 तं वीसरिउ तोवि महु चित्तहो गउ इत्तडउ कालु असरंतहो ।
 एव्वहिं तउ पुजंति मणोरह हुअ सिरि साणुराय जणवल्हइ ।
 यत्ता । चहु दिव्वविमाणि नयरहो लेवि असंखु धणु ।
 तं गयउरु जाहि पिक्खहि सुहिवंधवसयणु ॥ ३ ॥
 एउ चित्तिवि नियमणि परिओसिं सुमरिउ दिव्वविमाणु महेसिं ।
 आयउ धगधगंतु गयणंगणि सुअणिं दिहु जिणालयपंगणि ।
 सोहइ रणझणंतु किंकिणिरउ धवधवंतु धग्घरयमहारउ ।
 चउदुवारचउपुरयपइत्तउ चउसुमत्तवारणयरवन्नउं ।
 जालगयक्खपक्खपडियक्खहिं विविहविचित्तस्वरइदक्खहिं ।
 नं नियमणिमअहकयभेयहिं तंजइ तरुणतरणितरुतेयहिं ।
 जं केणवि न खलिज्जइ धेयहो गयणि पवणसंगहपरिछेयहो ।
 जं नियकिरणहिं तिमिरु विहंडइ जं निविसिं भुवणंतरु हिंडइ ।
 यत्ता । तं तुंगनवंगु पिक्खवि पंगणि जिणवरहो ।
 रोमंचिउ अंगु हियवइ फिह भंति नरहो ॥ ४ ॥
 तं पिक्खवंतु सुअइ मइयिंमउ अत्थि किंपि सुहकम्महो संभउ ।
 मयउ संविहाणुफलु दोसइ लइ मंछुइ सुहिसंगसु होसइ ।
 पमणिउं माहिल्लासु जइ एइउ तो तं करि पडियन्नियनेइउ ।
 एम तेहिं जंपिवि पियवयणइं पुरवरसंगहियइं बहुरयणइं ।
 तत्तयरेणुविगासणमालइं रिद्धिविद्धिसुहसंगमालाइं ।
 दिव्वाहरणमारमुपमन्यइं मणिकइयइं देयंगइं वन्यइं ।
 नायमुहमणिपमुहवरिइइं मणि चित्तिगइं विमाणि बइइइं ।
 वगइइंकमिन्न संचारिवि चंदप्पइ जिणवरु जयकारिवि ।
 नयरि भविष्यन्तु मइं पेसिउ मउन्ननृत्तिपइंकि निवेमिउ ।

he has changed the order of the Sūtras according to subjects in grammar. His work thus corresponds to the *Siddhāntakaumudī* of Bhaṭṭoji Dikṣita. The order of the dialects, however, has been preserved. He does not give copious examples, nor any quotations and therefore is not of much value to Apabhraṃśa.

Lakṣmīdhara quotes Trivikrama with respect, and says "those who want to explain the difficult Vṛtti of Trivikrama should look into Śadbhāṣācandrikā, which is of the nature of a commentary on it." He is thus later than Trivikrama and earlier than Appayadikṣita¹ who mentions him along with others in his *Prakṛitamaṇidīpa*. As the latter lived during the latter half of the 16th century, Lakṣmīdhara must be placed in the 15th or the beginning of the 16th at the latest.

(c) Siṃharāja's *Prākṛitarupāvalūra* is a commentary on the Valmiki-sūtras like that of Lakṣmīdhara. The former has commented upon 575 only out of the total 1085 Sūtras. He no doubt gives more forms than Hemacandra Trivikrama, Lakṣmīdhara, e. g. under Susaṣa XXII 8 he gives a lot of forms of Caduvvugha; but there is no variety in them. Nor are any quotations given. The work therefore is not of much use for Apabhraṃśa.

Siṃharāja does not say to whom the Sūtras belong. In fact, if we argued from his introduction to the Sūtras where he says,² "In order to let (people) know the scientific terminology, the names and technical terms are being described," the Sūtras also will have to be ascribed to him. Such is however not the case. He simply took the Sūtras as they were, and without caring to know or to mention who the author was, commented on them.

Hultzsch points out that the author has two unnamed quotations, one of which is from Bhaṭṭoji's *Siddhāntakaumudī* and the other from Nāgoji's³ *Paribhāṣenduṣkharā*. Siṃharāja is therefore a very late writer, scarcely a couple of centuries old. It may be mentioned here that unlike the other three writers of the school, he is a Brahmin and not a Jain.

(5) Mārkaṇḍeya's *Prākṛitasarvasva*⁴ is an important work; (i) as it does not belong to the Western or Jain school, (ii) as it gives the dialects

¹ वृत्तिं त्रैविकर्मी गृहां व्याचिरयासन्ति ये बुधाः ।

पद्मापाचन्द्रिका तैत्तिह्याख्याया विलोक्यताम् ॥ Introductory v. 16.

See also I 1, 1. वृत्तिकारत्रिविक्रमदेववचनात् ।

² Hultzsch, op. cit. p. IV; Trivedi, op. cit. Intr. p. 17.

³ Ed. Hultzsch p. 1 तत्रादौ शास्त्रीयसंन्यवहारपरिज्ञापनार्थं संग्रहपरिभाषे कथ्यते.

⁴ Op. Cit. VII. Bhaṭṭanāthaswāmin is right when he sneers at Prof. Hultzsch's rendering of पूर्वव्याकरणप्रक्रिया XII 42 by 'eastern grammar'. Ind. Ant. 1911 p. 228.

⁵ Bhaṭṭanāthaswāmin, l. c. is not right in placing him in the 18th or 14th century.

⁶ Edited by Bhaṭṭanāthaswāmin, Granthapradarśani series, February to June 1912.

घत्ता । गड तेण पहेण तं वरमंदिरु पंचमड ।

आरूढु तुरंतु मणहरु सव्वु सुवन्नमड ॥ १२ ॥

तित्थु कुमारि एह मइं दिट्ठी सुहलक्खणगुणरूववरिट्ठी ।

आयएं सविणयाएसविसिट्ठउ नियकुलु नाउं थाउं महु सिट्ठउ ।

जिम पुरु निसियरेण उज्जाडिउ जिम परियणु असेसु विग्भाडिउ ।

मज्झु कुमारि एह अवइत्ती नवि पडिवन्निय मइंमि अदिन्ती ।

आइउ असणिवेउ मणि सारिउ पट्ठणु सयलु जेण संघारिउ ।

तेणवि मइं समाणु पिउ जंपिउ सहु कन्नइं वरनयरु समप्पिउ ।

किउ विवाहु महु तेण सहाएं वारहवरिस थियइं अणुराएं ।

पुणु तं सुएवि विउलतरुतंडवि संचिउ वहिवि दव्वु लयमंडवि ।

घत्ता । तहिं वियणि अरणिण नियकुलमग्गि अहिट्ठियइं ।

जिणधम्मरयाइं विणिणवि दियहं केवि ठियइं ॥ १३ ॥

तहिं जि सोवि वधुयत्तु परायउ हिंडिवि निट्ठणु निव्ववसायउ ।

वहु निंदिउ गरहिउ अप्पाणउं मइंमि खमिउं अवराहु चिराणउं ।

पुणरवि छिहु लहेविणु धाइउ तं धणु धणिय हरेविणु आयउ ।

थिउ हउं तहिं जि वणंतरी छंडिउ पुणरवि तं जि पएसहिं हिंडिउ ।

तं जि नयरु पुणरवि परिसक्किउ थिउ जिणहरि अहिमाणकलंकिउ ।

सुमरिउ माणिभइजक्खेदें तहु आढत्तु आसि चिरु इंदें ।

सरिवि पुव्वजम्मंतरकारणु साहम्मियवच्छल्लवियारणु ।

तेण सुमित्तत्तणु मणि भाविवि आणिउं इत्थु विमाणि चडाविवि ।

घत्ता । तं सुणिवि जणेरि सैरि करपल्लव धरिवि थिय ।

समसज्झसि हूअ नाइं विणिम्मिय कट्ठमिय ॥ १४ ॥

दुक्खु दुक्खु नियमणि संजोइउ पुणु पुणु पुत्तहो वयणु पलोइउ ।

हा तहिं कालि पुत्त मइं वुत्तउ गमणु न एण समाणु न जुत्तउ ।

हा पाविट्ठिं जन्न विणासिउ मंछुहु कुलदेविए आसासिउ ।

हा किम वणि हिंडिउ असहायउ महु पुत्त अज्जु पुणु जायउ ।

हा गिरिकंदरि केम पइट्ठउ हा सुन्नउं पुरु भमिउं अणिट्ठउ ।

हा पुरु सयलु जेण संघारिउ कह न तेण निसियरिण वियारिउ ।

हा सुन्नंगणि होइ उवइउ परिभमंति निसियरिउ रउइउ ।

घत्ता । महकव्वकईहु ताहंतणिय किर कवण कह ।

किं उइइ मयंकि जोयंगणउं म करउ पह ॥ २ ॥

इहु सज्जणलोयहो विणउ सिद्धु जो सुहि मज्झत्थु विसिद्धु इहु ।

जो पुणु खलु खुहु अइहुसंगु सो किं अब्भत्थिउ देइ अंगु ।

परच्छिइसँएहिं वावाँरु जासु गुणवंतु कहिमि किं कोवि तासु ।

अवसइ गवेसइ वरकईहिं दोसइं अब्भासइं महसँईहिं ।

एँकोवि रयणभंजणसमत्थु एँकोवि करइ वत्थुवि अवत्थु ।

अणुदिणु वासइ दुव्वासवासु अप्पणउं ण कोइवि कहिमि तासु ।

णउ सक्कइ देखिँवि परहो रिद्धि णउ सहइ सउरिसहं गुणपसिद्धि

जगडंतु भमइं सज्जणहं विंदु विवरीउ णिरंकुसु जिहं गइंदु ।

घत्ता । दुव्वयणवियडु एक्कुवि दुम्मइं सुअणसय ।

जो भक्खइ मंसु तासु कहिमि किं होइ दय ॥ ३ ॥

अत्थउ खलयणु किं तेण ताम आयण्णहु कह सवणाहिराम ।

जिणवाणी जा गणहरिण दिट्ठ पुच्छंतहो चितु सेणियहो सिद्ध ।

तेण यं कियपोत्थयसंचयएहिं तत्थहो वित्थारिय वरकएहिं ।

एव्वहिं वट्ठँए दुसमकालि पसरंतए मोहतमोहजालि ।

चित्तिय धणैवाल्लि वणिवरेण सरसइवहुलद्धमहावरेण ।

विउलइरिपरिट्ठिउ वडमाणु जसु समवसरणु जोयणपमाणु ।

तहो गणहरु गोयँसु गुणवरिद्धु तिं तइयँहुं जं सेणियहो सिद्धु ।

पुच्छंतहु सुयपंचमिविहाणु तहिं आयउ एँउं कहाणिहाणु ।

घत्ता । निसुणंतहं एह णिम्मलपुण्णपवित्तकह ।

पच्चसिँ नराहुं पुव्वदिसा इव जणइ पह ॥ ४ ॥

एह भरहँग्वित्ति सुंदरपएसु कुतुजंगलु नौमि महिविसेसु ।

वणिज्जइ संपय काहं तासु जहिं निवसइ जणु अमुणियपयासु ।

आरामच्छित्तायरवित्ति बिद्धु परिपक्ककलँमिगोहणसमिद्धु ।

जहिं पुरइं पवड्डियकलयलाहं धम्मत्थकामसंचियँफलाहं ।

१ B नुहु २ B मयई ३ A वावाह ४ B कइहु ५ B सइहु ६ B इयो ७ B देखेवि ८
९ B ति १० B वट्ठन ११ B वगवाले १२ A गोतवु १३ B तइयई १४ B एहु १५ B पच्चसे
१६ B भरइवनि १७ B णामे अत्थि देह १८ B परिपक्कसाहि १९ A संसियकदां

जइ तं ताहं विहंजिवि दिज्जइ तोवि राउलि वि नाहि पई
 कवणु गहणु किर एहिं वरायहिं काउरिसहं अइट्ठपडिवाय
 भंजिवि पंचसयहिं जो पम्मुहुं पइसिवि राउलि करहं पर
 घल्लिवि पंच वि सय दंडावहु जो जंपइ तहो सिरु खंडावहु
 घत्ता । तो भणइं पुरेसु वट्टइ ताम एउ करहु ।

रायंगणि गंपि पिसुणहो पिसुणत्तणु हरहो ॥ ५ ॥
 तो नंदणपवंचमोहियमइ सयलु पवरु मेलावइ धणवइ ।
 गउ राउलहो गरुयसंखोहिं अमुणियकज्जाकज्जविबोहिं ।
 सहं पुत्तिं पहुपुरउ परिट्ठिउ साहंकारु वि सारु अणिट्ठिउ ।
 थिउ नरवइ आवेसु धरेविणु भविसयत्तु पच्छन्न करेविणु ।
 वणिवरु पणयसगगिरु जंपइ आसंघइ राउलइ समप्पइ ।
 जइ अवराहु तोवि नउ जुज्जइ जइ सुहि तो एहउ किं कि
 कज्जारंभि मणोरहवंतए किज्जइ विग्गु पिसुणि पवहंतए ।
 विहसिवि वंधुयत्तु पडिक्कइ अम्ह रिद्धि जो सहिवि न स
 सो पचक्खु पुरउ वइसारहि सुदिढवयणसंकडि पइसारहि
 किउ पेसुनु जेण भयभीसिं अंतरु तुलमि अज्जु तहो सी

घत्ता । हुंकारु मुएवि भविसु परिट्ठिउ तहो समुहुं ।
 इहु सो पडिक्कखु करहि वयणु जइ अत्थि मुहुं ॥ ६ ॥
 तो हुंकारु करेवि सुनिब्भरु जोवइ समुहु जाम बहुमच्छरु ।
 ताम्व कुमारहो वयणु नियच्छिउ झत्ति विलीणु लिहिवि नं
 लज्जइ समुहुं निएवि न सक्किउ नियदुच्चरियइ माणकलंकिउ ।
 नउ पडिक्कयणु करइ नउ पणवइ मउलियवयणकमलु थिउ ध
 राएं पंच वि सय हक्कारिय कोक्किवि नियडि पुरउ वइसारिय
 तेहिवि भविसयत्तु अवलोइवि लज्जइ समुहुं न सक्किउ जोइ
 पचारिय सयलवि भूवालं अहो किं तुम्हि गिलिय कलिकालिं
 सुहि सरलहं अब्भंतरि घोरहं दीसइ तुम्ह चरिउ जं चोरहं ।
 पहुवयणिं अणिओयणिउत्तहं पासेइउ सरीरु वणिउत्तहं ।

घत्ता । हुइ छायाभंगि थोरपलंनुब्भियमुइण ।
 पियवयणु चवेवि मं भीसिवि घणवइसुइण ॥ ७ ॥
 देव देव एयहं अविहायहं न करिच्चउ अवराहु वरायहं ।

अण्णैक्कु तहिं जि पुरि बहुगुणहु हरिवलु गामि वणिवतु विपु ।
 तहो पियगेहिणि गामेण लच्छि संपुण्णवयण कुवलयदलच्छि ।
 कमलसिरि नाउं तहितणिय दुहिय मणहरच्छणिंदैअरविंदसुहिय ।
 धणवइ वणिवरु गउ तहो जि गेहि गय दिट्ठि तासु तहिं तणइं देहि ।
 किंदुअहि रमंतिं गयणइहु पंगुरणविवरिथणकलसु दिट्ठु ।
 अहिलासु पुच्चसंवंधि जाउ परिवड्डिउ विहिंमि मणाणुराउ ।
 मग्गेवि लइय सा तेण कर्त्तं निवैसिद्धि भणिवि हरिवलिण दिन्नं ।
 परमोच्छवि आरंभिउ विवाहु परिओसिउ पुरु पुरुवइसणाहु ।
 यत्ता । किय मंडवसोह घरि घरि वड्डइं तोरणइं ।

उल्लोचसयाइं रइयइं जणमणचोरणइं ॥ ८ ॥

खंचिय मेइणि तंडविय वणु बहुपरिमलचंदणच्छडय दिणु ।
 दो खंड करिवि घत्तियरविंद पूरिवि णिविट्ठु सुहिसयणविंद ।
 कालागुरुखंडइं वोहियाइं वरभवणसयइं उवसोहियाइं ।
 णियगोत्तमाइमंगलवलीउ पूरिवि मोत्तियरंगावलीउ ।
 संभासिउ सयणु विसिद्धु इट्ठु णरनाहु चउक्कासणि वइट्ठु ।
 पुणु किउ पैरिचित्ति संपहातु वरभोयणु वत्थाहरणसातु ।
 परिहाइवि उल्ललवासवेसु अंतेउरु परियणु पिंडवासु ।
 पुणु किउ घरचावारहो पहाणु पुरपउरहो बहुसम्माणदाणु ।
 बहुविविहभक्खभोयणहि भोज्जु पइसरइ लोउ भुंजइ मणोज्जु ।
 तंवोलु विलेवणु वत्थु लेवि जं जासु जोगु तं तासु देवि ।
 पुणु दिणु भैरियसुवणंतरालु दडिभेरिसंखकाहलवमालु ।
 अवयरिउ णाइं पच्चखु सग्गु जोइउ सुरिखु सुमहुत्तु लग्गु ।
 यत्ता । थिउ हुववहि थित्तु मंगलसइ समुच्छलिउ ।

बहुतूरवेण कैत्तहि पाणिग्गहणु किउ ॥ ९ ॥

कयपाणिग्गहणि वियडलील तरुणिहिं आरंभिय कामकील ।
 सुविसुद्धवंसि उप्पणिणयाउ सुवियडुगुणहिं संपुणिणयाउ ।
 उम्भडवरतरुणिउं जाउ जाउ उच्चगिगवि हुक्कउ ताउ ताउ ।

१ A अविट्ठु २ B मणहरच्छणिंदै ३ B किंदुअहि रमंतिं ४ B कण्ण ५ B णिवसेदि ६ B रिग
 ७ B परविने ८ B वास ९ A मणुज्ज १० A हरिय ११ B कण्णहो

सहियणु सरलसह्याविं देवस्यै परियणु समविसमिं उवलस्यइ ।
घत्ता । सवियड्डविलास सारभूअ पुरि समवयहो ।

अणुहुंजइ भोय हियइच्छिय घणवइण सहो ॥ १२ ॥

सोवि ताहिं^१ सवियारउ जंपइ सरसंसहीव सणेहु समप्पइ ।

करइ केलि पच्छण्णसमासइ ओहुंजइ वियहुंपरिहासइ ।

सविणयकुलमज्जाय ण मिल्लइ विप्पिउ वयणु कयावि न वोळइ ।

मयणाउरमण वेउ ण भंजइ विविहविचिच्चगुणिहिं मणु रंजइ ।

वरकीलापरिओवणु इच्छइ मुहसुहेण तंवोळ पडिच्छइ ।

सिहिणहं णउ सुहाइ हरियंदणु जह तं सुहयसणेहालिंणु ।

परिसक्कइ पच्छण्णवियारिं जिहं ण कलिज्जइ जणि अह्यारिं ।

एम ताहि णवणेहणिरंतर गय दिण पक्ख मास संवच्छर ।

घत्ता । बहुकालें ताहिं पुत्तजम्मि अहिलसइ मणु ।

निप्फलइं गयाइं कण्णोसण्णइं चवइ जणु ॥ १३ ॥

कमलसिरिहि समवयसंभूअउ गयउरि सव्वउ तियउ पसूयउ ।

मणि मणाउ अवखेरइ अंगउ एक्कहिं दिणि पुच्छिउ मुणिपुंगउ ।

परमेसर अकियत्थ किलेसइं किं अवसाणि अमहतउ होसइ ।

तं तहितणउ वयणु परियच्छिवि कहइ महारिसि सउणुं णियच्छिवि ।

होसइ तुज्झु पुत्तु दिहिगारउ बहुणयविणयपरक्कमसारउ ।

तं गुतुवयणु लेवि सविसेसिं किय पंगुरणि गंठि परितोसिं ।

कहिउ गंपि धणवइहि पयत्तें तेणवि पुलयपसाहियगत्तें ।

सदहाणि संतोसु पयासिउ ण चलइ जं मुणिणाहिं भासिउ ।

घत्ता । तो थोवदिणेहिं तिवलि तरंगइ पूरियइं ।

संचलिउ पुरंधु अंगइ गवभाजरियइं ॥ १४ ॥

तं जाणिवि कारणु सुहु संचिउ उहयकुलेहिं आणहुं पणचिउ ।

किउ आयरु दोहलय णिवंचिय फलमंगलअहितोए सिंचिय ।

जाउ पुत्तु जो मुणिवरभासिउ वंधवलोउ सयलु आसासिउ ।

कोक्काविउ मुणिमित्तुवियक्खणु तेणवि तहो परियाणिउ लक्खणु ।

१ B सहावे दिक्खइं २ A सहं ३ B ताहं सवियासिउ ४ B सरलसहावे ५ C वियड्डु ६ B तहो

सहियणु सरलसहीविं देखइ परियणु समविसमिं उवलकखइ ।
घत्ता । सवियड्डुविलास सारभूअ पुरि समवयहो ।

अणुहुंजइ भोय हियइच्छिय घणवइण सहो ॥ १२ ॥

सोवि ताहिं सवियारउ जंपइ सरससहीव सणेहु समप्पइ ।

करइ केलि पच्छण्णसमासइ ओहुंजइ वियड्डुपरिहासइ ।

सविणयकुलमज्जाय ण मिल्लइ विप्पिउ वयणु कयावि न वोहइ ।

मयणाउरमण वेउ ण भंजइ विविहविचित्तगुणिहिं मणु रंजइ ।

वरकीलापरिओवणु इच्छइ सुहसुहेण तंबोलु पडिच्छइ ।

सिद्धिणहं णउ सुहाइ हरियंदणु जह तं सुहयसणेहालिंणु ।

परिसकइ पच्छण्णविधारिं जिहं ण कलिजइ जणि अइयारिं ।

एस ताहिं णवणेहणिरंतर गय दिण पक्ख मास संवच्छर ।

घत्ता । महुकालं ताहिं पुत्तजम्मि अहिलसइ मणु ।

निष्फलइं गयाइं कण्णोसण्णइं चवइ जणु ॥ १३ ॥

जम्ममिरिहिं ममवयसंभूअउ गयउरि सव्वउ तियउ पसूयउ ।

मणि मणाउ अवसेरइ अंगउ एकहिं दिणि पुच्छिउ सुणिपुंगउ ।

पग्गेमार अकियत्थ किलेसइं किं अवसाणि अमहतउ होसइ ।

तं दहिंमारउ वयणु परिपच्छिअि कहइ महारिसि सउणुं णियनि

शोगउ तुम्हउ पुत्तु दिहिमारउ बहुणयविणयपरक्कमसारउ ।

नं महुवयणु लेवि मविसेमिं किय पंगुरणि गंठि परितोसिं ।

इदिउ गंठि णववइहिं पयत्तं तेणवि पुलयपसाहियगत्तं ।

मइसाणि संतांगु पयामिउ ण चल्इ जं सुणिणाहिं भासिउ ।

घत्ता । सो थोवदिगेहिं तियलि तरंगइ पूरियइं ।

संवत्तिउ पुंगु अंगउ गवमाऊरियइं ॥ १४ ॥

नं जणिविं कामु महु मंविउ उहयकुलेहिं आणंदु पणधिउ ।

सिउ आचर दोळय णियंचिय फलसंगलअदितोण सिंचिय ।

मार पुत्तु जो सुणिवग्गामिउ वंयवलोउ मग्गु आसामिउ ।

कोइविउ सुणिमिन्नुविक्कण्णु तेणवि तदो परिमाणिउ लक्ख

जाम्ब न डहइ महासइ साविं अणुणह ताम परमसम्भाविं ।
 तहिं वयणिं नरनाहु नियच्छइ सा सरोसफुरियाहर पिच्छइ ।
 विहडप्फड निम्भर निवडंती तं गयघडभडथड विहडंती ।
 विंघणसील कामसरमुट्टि व दुहिदुप्पिच्छ कुइयपहुदिट्टि व ।
 घोरंधार पलयघणमुट्टि व असरिसरुव महानिवतुट्टि व ।
 फाडियनित्तचीर जयलच्छि व अकयकडक्ख महाजलिमच्छि व ।
 सो न तित्थु अत्थाणि नरिंदहो जो नवि खुहिउ ताहि मुहविंदहो ।
 भविसुवि अणिमिसनयणु पलोवइ किं सा होइ न होइ व जोयइ ।
 घत्ता । असिरिवसिरिवत्त सजलवरंग वरंगणवि ।
 मुद्धवि सवियार रंजणसोह निरंजणवि ॥ ६ ॥
 नवर ताहिं निच्छयमाहप्पि जयसुदरिसंकेयवियप्पि ।
 जयजयकारु घुट्टु जणविंदिं विणए आसणु मुक्कु नरिंदिं ।
 सहं अंतेउरेण पियसुंदरि खुहिय नाइं गहदुत्थि वसुंधरि ।
 एहु परिवारु खित्तु वामोहइ पुरउ होइ कंचुइ संवोहइ ।
 मं अवराहु करहि मणि सारिए दुरवराहु जणु होइ भडारिए ।
 जं नवि घडइ तहिं जि आसंकइ पिसुणपवेसु लहिवि मुहुं वंकइ ।
 तो राए धणवइ छड्ढाविउ भविसुवि तहो कमकमलहो लाविउ ।
 बंधुयत्तु सयणिहिं विणिवारिवि सहं जणणिए नयरहो नीसारिवि ।
 विन्नि गाम्भेयंतरदेसहो देविणु घल्लिउ खलु परएसहो ।
 जइ पइसंतु सुणिउं कुरुजंगलि तो सिरु खुडिवि करमि महिमंडलि ।
 कमलमहासइ सियपियवयणिहिं कोक्खिवि सम्माणिय सहं सयणिहिं ।
 पंचहिं सयहिं नियरु दरिस्ताविउ भविसयत्तु अवराहु खमायउ ।
 पउरिं सहिउ परमपरिओसिं दियवंदिणजयजयनिग्घोसिं ।
 सहं सयणिहिं सपुत्तु सकलत्तउ धणवइ नियमंदिरि संपत्तउ ।
 घत्ता । तो कमलाएवि पुन्वखेरि अंतरि करइ ।
 पच्छन्नवियारि सज्जणजणहो हियउ भरइ ॥ ७ ॥
 घरवइ घरवावारिं चाहइ पुत्तहो मंगलसय संवाहइ ।
 कुलवहु सुयणत्तणु दुल्लालइ पइहरि सुहिसयणइ संभालइ ।
 इत्थंतरि अणुराइयचित्तहं मिहुणहं भावयत्तभविसत्तहं ।

सहियणु सरलसहीविं देखवइ परियणु समविसमिं उवलक्खइ ।
घत्ता । सवियडुविलास सारभूअ पुरि समवयहो ।

अणुहुंजइ भोय हियइच्छिय धणवइण सहो ॥ १२ ॥

सोवि ताहिं^३ सवियारउ जंपइ सरससहीव सणेहु समप्पइ ।

करइ केलि पच्छणसमासइ ओहुंजइ वियडुपरिहासइ ।

सविणयकुलमज्जाय ण मिलइ विप्पिउ वयणु कयावि न बोळइ ।

मयणाउरमण वेउ ण भंजइ विविहविचिचागुणिहिं मणु रंजइ ।

वरकीलापरिओवणु इच्छइ सुहसुहेण तंबोलु पडिच्छइ ।

सिहिणहं णउ सुहाइ हरियंदणु जह तं सुहयसणेहालिंगणु ।

परिसक्खइ पच्छणविचारिं जिहं ण कलिज्जइ जणि अइयारिं ।

एम ताहि णवणेहणिरंतर गय दिण पक्ख मास संवच्छर ।

घत्ता । बहुकालें ताहिं पुत्तजम्मि अहिलसइ मणु ।

निष्फलइं गयाइं कण्णोसण्णइं चवइ जणु ॥ १३ ॥

कमलसिरिहि समवयसंभूअउ गयउरि सव्वउ तियउ पसूयउ ।

मणि मणाउ अवखेरइ अंगउ एकहिं दिणि पुच्छिउ मुणिपुंगउ ।

परमेसर अकियत्थ किलेसइं किं अवसाणि अम्हतउ होसइ ।

तं तहितणउ वयणु परियच्छिवि कहइ महारिसि सउणुं णियच्छिवि

होसइ तुज्झु पुत्तु दिहिगारउ बहुणयविणयपरक्कमसारउ ।

तं गुतुवयणु लेवि सविसेसिं किय पंगुरणि गंठि परितोसिं ।

कहिउ गंपि धणवइहि पयत्तें तेणवि पुलयपसाहियगत्तें ।

सइहाणि संतोसु पयासिउ ण चलइ जं मुणिणाहिं भासिउ ।

घत्ता । तो थोवदिणेहिं तिवलि तरंगइ पूरियइं ।

संचलिउ पुरंधु अंगइ गवभाजरियइं ॥ १४ ॥

तं जाणिवि कारणु सुहु संचिउ उहयडुलेहिं आणंडु पणाचिउ ।

किउ आयरु दोळलय णिवंचिय फलमंगलअहितोए सिंचिय ।

जाउ पुत्तु जो मुणिवरभासिउ वंधवलोउ सयलु आसासिउ ।

कोक्काविउ मुणिमित्तुवियक्खणु तेणवि तहो परियाणिउ लक्खणु ।

१ B सहावे दिक्खइं २ A सहं ३ B ताहं सवियारिउ ४ B सरलसहीवें ५ C वियडु ६ B त
७ B महासिदि

तदा देह सुस्मारमुग्धा यवता नरा पावहो जेण भोया विविता ।
 पायं देह नासाय पेयं पयस्यं न सो पावह विवि भोयेण वृत्तं ।
 पुणो कचरा पण्यदा दिवमेया जयं ताण को वज्र दित्तवेया ।
 सुराईहिं दहिणहिं जित्तं पचित्तं वरं आमुणीं सुहं देह दत्तं ।
 वरासन्नानाचार साहण दाई नरो सो सहं भोगभूमीहिं जाई ।
 मुणीणं मणिहं गुहं सेवणं सगा दित्तं मुत्ताए भोगसंभं ।
 कस्तायंविता तीवणा विस्मसारा मुदेणं पि माला जईणं पिपारा ।
 सुहासेगमंडागसंडा सुअन्या तुमं इच्छसी साम्भोगमाई वच्छी ।
 गुणानारिया लडुआ सीरसजा कमारं सुमारं सुहाली मणुजा ।
 ससत्तीए भत्तीए जो देह दाया महीमूलसाम्भिमि मा होइ राया ।
 कवित्या सुदत्ता महानालिएरा गुरु माहुलिंया वरा पकमारा ।
 सहारं वसंजायया भन्नगंवा अहो एवमाई करेविं अउन्ना ।
 सुसाहण जो देह ए मचलोए न छईंनि पासं सगा तस्स भोए ।
 नरेणेच्छजुत्तं दहीयं पि सीरं दिहं निच जो देह ताही मरीरं ।
 रसं पायए इत्थ ए जो मुणीसं सुहं सेवए कित्तराणं असेसं ।
 मुणीणं तहा पत्तया जेहिं दिता सुकणूरभूवेण पउरेण भित्ता ।
 तओ तेहिं पाविज्जाए कित्तराणं भमंतो नहे दिंडए सुरविमाणं ।
 सुहा वचरा कोइलालावदाया सुहं पावए दिव्ववाणी मुवाया ।
 जहा जेण दत्तं तहा तेण पत्तं इमं सुवए मिट्टलोएण वुत्तं ।
 सुपायन्नवा कोइवा जत्त माली कहं सो नरो पावए तत्थ साली ।
 सिरीखंडकणूरएलाहं दिता मुहासुद्धिहे पोप्फला जेण दिता ।
 भवे तस्स वाया अलीमाणपारी सुखेण कामो सिरी कन्नधारी ।
 भुजंगो बुहारंजणो नाम छंदो चिरं नंदओ गिहवरो दाणइंदो ।
 वत्ता । एउ वुत्तउ तासु संपय जासु अन्नसभत्तिपमाणु निरुत्तउ ।
 भणु भाविं दित्तउ मुणिपयभत्तउ सग्गहो को न पट्टत्तउ ॥ ३ ॥
 दुवई । दसवि सुभोयभूमिसुहु भुंजिवि सग्गिवि जाइ सम्मई ।
 पुणु नरपवरु होइ वरदाणिं पावइ सिद्धिसंपइ ॥
 सुअपंचमिउज्जवणउं भरेवि जिणपुज्जमहिम दाणइं करेवि ।

सीहासणसिहरोवरि मुचइ वरविलयहि सिरि कुंलइं लंचइ ।
 कौकोउ हसइ वियारहं वंकइ अहतु समप्पई डसणहिं डंकइ ।
 चुंविजंतु कवोलइं चीरइ गलि लगंतु थणहिं अहिं खीरइ ।
 कोमलपयहिं दलइ थणहारइं आखंचिवि तोडइ सियहारइं ।
 परिवड्डइ दिहि दिंतु सउँन्नहं पढमंकुतु नावइ इहुं पुन्नहं ।
 यत्ता । चिहइं दरिसंतु महत्तरइं सज्जणजणहियवउ भरइ ।
 आणंदणंदिकलयलरवेण उज्झासाल पईसरइ ॥ १ ॥
 तहिवि तेण गुतुवयणणिउत्तिं परमागमकलगुणसंजुत्तिं ।
 मुणिअक्खरसंकैयकयत्थें बहुवायरणसइसत्थत्थें ।
 सयलकलाकलाव परियाणिय अवगाहनसत्तिण लहु जाणिय ।
 जोइसमंततंतवहुभेयइं धणुविज्जाणवाणगुणच्छेयइं ।
 विविहाउहइं विविहसंवरणइ रणि हत्थापहत्थवावरणइं ।
 दिण्णपहरपडिपहरपमुक्कइं लक्खणचलणचंचेलाहुक्कइं ।
 मल्लजुज्झआवग्गणसंचइं ढोक्करकत्तरिकरणपवंचइं ।
 गयतुरंगपरिवाहनसन्नइं सारासारपरिक्खणगन्नइं ।
 यत्ता । एमाइविसिंठइं अण्णहिंमि अंगउ गुणिहिं तामु वरिउ ।
 जिणमहिंमपुज्जदाणोच्छंविण उज्झासालहिं णीसरिउ ॥ २ ॥
 उज्झासाल मुंणवि घतु आयहो थिरगंभीरगुणिहिं विक्खायहो ।
 पिकिखवि णिययसुपुत्तहो चरियइं विज्जाविणयवहुगुणभरियइं ।
 थणयइ सुट्टु समुण्णयमाणउं अणुदिणु दिण्णु गिरंतरदाणउं ।
 पुत्ताविचित्तगुणिहिं परितुट्टउ सलहइ धरिणिहिं पुरउ पट्टिंउ ।
 पिण सावण्ण गट्टु णउ दीसइ मंच्छुड्ड कुलि उज्जोउ करेसइ ।
 पोमलच्छि विहसेविणु जंपइ पुण्णोदहण काइं ण समप्पइ ।
 मक्खवहो णामिं फलु संवज्झइ किं अंवइं आमलउ णिवज्झइ ।
 जो तउत्तणइं अंगि उप्पण्णउं तामु सरीरि होइ किं दुण्णउं ।
 यत्ता । इय न्दीलंइं कीलंनाइं तहिं वेवि जाम विलसंति रह ।
 तावण्णहिं दिवसहिं थोवइहिं विहडिय पिममहं तणिय गइ ॥ ३ ॥

१ B सिद्धाज्जि २ B कुरुरी ३ B कोकिउ ४ B गमविप ५ B मउण्णइं ६ B वहुपुण्णइं ७ A विमट्टइं ८ B वहुच्छेयं ९ A विज्जासालो १० B इइं ११ B पतिह १२ B लउ

अण्णण्णइं वाचारइं दावइ मत्तगइंदु गिरंकुसु णावइ ।
 जिम जिम ताहि आस णउ पूरइ तिम तिम पणइणि हियइ विसरइ ।
 विरुवउ माइ अंगि वरइत्तहो गुरुवयणइम्मि ण लग्गहि चित्तहो ।
 एव्हिं एण समउ ण चविज्जइ जं किउ तं जि पडीवउ किज्जइ ।
 घत्ता । थिय माणगइंदि समारुहिवि अवमाणिं परिचत्तरइ ।
 पिय वयंणि मयणि आसणि सयणि रइवासहरिवि णउ मिलइ ॥ ६ ॥
 तं पणइणिहि पणउ न समप्पइ पिम्मुम्माएं मणु संतप्पइ ।
 अंगइं विरहदाहु ण सहंति णयणइं जित्थु णाहु तहिं जंति ।
 वयणु वलेइ मग्गु पिय जंतए किम णिव्वहइ माणु रुचंतिए ।
 अन्नंदिद्यहि पुणु पुणु बोह्हावइ णाह णिरारिउ मणु संतावइ ।
 जें विणु पुणुवि पुणुवि न वलिज्जइ तिसहुं दीहकसाउ ण किज्जइ ।
 एम भणंति जाम करु पेसइ ताम दुरक्खरवयणइं भासइ ।
 ऊसरु ऊसरु मं करि लग्गहि पियहरि गंपि णिवासउ मग्गहि ।
 काइं किलेसहि काउँ अयाणिए किं घिउ होइ विरोलिणं पाणिए ।
 घत्ता । तो बुच्चइ अहरु फुरंतियइं णिवसंतिहि तउतणइं धरि ।
 उप्पाइय केणवि भंति पहु जा सा कहि मं हियइ धरि ॥ ७ ॥
 तुहुं पुरवरहो सव्वसाहारणु जाणहिं कज्जाकज्जवियारणु ।
 णवर णिरारिउ विप्पियगारउ सुहियउ होइ संगु तुम्हारउ ।
 सेविज्जंति विचित्तसणेहउ मच्छुडु तुहुं जि णं जम्मिवि एहउ ।
 तो वरइत्तिं बुच्चु अवंकउ को सक्कइ तउ करिवि कलंकउ ।
 हउं मि णाहि तउ विप्पियगारउ जाणहिं तुहुं जि संगु अम्हारउ ।
 णवर ण जाणमि काइंमि कारणु जाउ असत्थपियम्मनिवारणु ।
 केमं कंतिपइं मणि ण कलंकमि खणमिच्चैवि देक्खणहं न सकमि ।
 मंडवलंति णियंतहो णयणइं अणरामंउं करंति तव वयणइ ।
 घत्ता । अच्छंतु ताम पियविप्पियइं एक्कंगणिवि म रह करहि ।
 परियाणिवि एही कज्जगइं जं जाणहिं तं मणि धरहि ॥ ८ ॥

१ B एव्हिं २ B पिय वयण मयण आसण सयण ३ B जेषु ४ B अण्णहिं दियहिं पुणुवि बुद्धावइ
 ५ B तेमिहुं ६ B कीउं ७ B विरोहो ८ B सेविज्जंतु ९ B जिणयमि १० B केमं ११ B सणमेतु
 १२ अणरायउ

नियमंडलु मेल्लिवि अन्नइं मिल्लिवि वसविहेय करि सयलमहि ॥ ३ ॥
 दुवई । नरकरितुरयजोहपाइक्कभयंकरकुसुवकालहो ।
 पलयजलोहु जेम उच्छल्लिउ नंदणु पिहिमिपालहो ॥
 सो नावइ अरिवारणमइहु पंचालदेसि वट्टइ सविंदु ।
 खंधारु मिलइ आवासिवासि हउं पुणु परिपेसिउ तुम्ह पासि ।
 अन्नवि संदिट्टु नराहिवेण नरवइपोयणपरमेसरेण ।
 सुहपत्ति कावि दीहरभुएण आणिय दीवहो धणवइसुएण ।
 महएविहि सा हियवइ पइट्ट पट्टवि मग्गेविणु गुणवरिट्ट ।
 अणुवि सुमित्त गुणसारभूअ महएविहिं पियसुंदरिहिं धूअ ।
 चरपुरिसिं केण वि कहिउ तासु पट्टवि पुज्जिजवि नरवइहिं पासु ।
 तं वयणु सुणेविणु पत्थिवेण धणवइहिं ससुहुं जोइउ निवेण ।
 भविसत्तहो सुहु पुणु पुणु निएवि विहसिउ सरोसु करि वयणु देवि ।
 चित्तंगु भणिउं लहु ताम जाहु पुरवरवाहिरि आवासि थाहु ।
 अम्हइं चितेविणु संपहारु जाणेविणु नियपरिवार चारु ।
 सम्माणि दाणि अहवइ नियाणि उत्तरु देव्वउ तुम्हहं विहाणि ।
 घत्ता । तो गउ चित्तंगउ अवहियसंगउ थिउ सवियणु समरभरहो ।
 पसरिवि वित्थारें सहुं खंधारिं आवासिउ वाहिर पुरहो ॥ ४ ॥
 दुवई । धणवइ भविसयत्तु पियसुंदरि पिहुमइ मइपहाणओ ।
 सहुं अन्नहिंमिं सक्कसामंतहिं थिउ मंतणइं राणओ ।
 नरनाहिं तज्जिय सयलमंति अहो अन्नहो अन्नउं मइउ होंति ।
 अक्खहु परमत्थें नियहियाइं चित्तंगहु उत्तरु देहु कांइं ।
 पियसुंदरि वुत्त मणोहिराम अंतरिउ कज्जु कज्जेण ताम ।
 अच्छउ जं तं चिंतिउ विसालु खणमिति अणु पडिववु कालु ।
 अहो धणवइ तउ सन्वाहियारु नियमइपयासु पायडहि चारु ।
 अहो भविसयत्त तुहुं मइं निउत्तु भणु जं इह कालहो करणु जुत्तु ।
 तं वयणु सुणिवि नरवइ अलंघु सिरु धुणिवि पयंपइ लोहजंघु ।
 मंतणउं किज्जइ किंपि ताम वित्थारिउ चित्तंगउ न जाम ।
 अत्थाणि देव जं तेण वुत्तु तं सुणिवि सहंतहं निरु अजुत्तु ।
 एवहिं कउ निव्वुइ होइ ताम सो खलु खरि वइसारिउ न जाम ।

केजवि पुच्छंतहो भंभालिउ निगजणेरिपरिहवपज्जाविउ ।
 गउ मारुहं मंदिरि संपत्तउ पिउ सुहिगणु भउलाविगवत्तउ ।
 लच्छिण अंकि भरिउ अणुविंविउ निगजजणउं करेविणु चुंविउ ।
 कमलइं तासु वगणु अवलोइवि पुणारवि अंसुत्ताउ किउ जोइवि ।
 मइलउ वगणु माइ किउ वालिं हउं दुल्लउउ जम्मु दुकालिं ।

घत्ता । दुल्ललिण काइं हउं तउ करमि दुणियरहो नरि अन्तरिउ ।
 नहं संगिं दुक्कहं भायणिहि तुज्जु वि पुत्त पवासु किउ ॥ ११ ॥
 तो लोयणइं लुहिवि सइं लच्छिण गिययणीग मं भोमि विलच्छिण ।
 होउ पुत्ति कारुनु निवारहि फुसिं लोयणइं वि मणु माहारहि ।
 चंगउ किउ धणवइण गिरारिउ अम्हं सिद्धिंत्तणु अवहारिउ ।
 वरि दिज्जंति आसि पुरि अण्णहो लहु वणिवरहो अप्पसावण्णहो ।
 सो ण करंतु ताम इय एहउ दुक्खुप्पायण दुम्मियदेहउ ।
 तं णिसुणिवि वुच्चइ हरियत्तं अहिं वंचिय दइवायत्तं ।
 एहु जुवाणु अण्ण धणयत्तउ पुरि पउरालंकारसइत्तउ ।

अण्णवि लइय तेण मग्गेवि सइ को जाणइं चिरयाल भवीसइ ।
 घत्ता । लइ अच्चहु एत्थु करेवि रइ फलु विहिआयत्तउ परिणवइ ।
 कवि होसइ सुंदर कज्जगई किं विहलु जाइं जं भवइ सइ ॥ १२ ॥
 तं णिसुणेवि पर्यंपइ वालउ णवकुंवल्यदलगसोमालउ ।
 अम्हं जइवि तासु णउ रुचई तो किं णिययकलांवि मुचइ ।
 जइवि तेण विणु णाहिं वलिज्जइ तोवि माइ णउ दीणु चविज्जइ ।
 जइवि गिरारिउ पाणहं मुचइ तोवि परम्मुहुं दूरिं मुचइ ।
 हियवइ जासु ण सम्माइज्जइ तसु कारणि वामोहु ण किज्जइ ।
 तहो पंगणु अप्पणउं पियारउ अम्हवि होसइ घरु वड्डारउ ।
 सो अप्पणउं ण देइ णिवासउ तुहुंमि तासु मं देहि पवेसउ ।
 दरिसइ मच्चलोइ जो जेहउ तासु पुणुवि दरिसिन्वउ तेहउ ।
 घत्ता । मं मांए करहि मणि रणरणउं करि धीरिम संवरहि भउ ।
 वोलंतहि दिवहहिं थोवइहिं सो आणिव्वउ पासु तउ ॥ १३ ॥

१ B मामहि २ R महोसंगे ३ B पुत्ति ४ B सेठित्तणु ५ B अवयारिउं ६ B मणिव ७ B जाउ
 ८ B कुवल्यदलग ९ B कलावें १० B अप्पणइं ११ B माइ

4. The second word महामह is a Karmadhāraya and should mean 'a great plan.' Translate—for the sake of wealth, he struck out a bold plan.'
6. The first half of the line is metrically faulty containing one redundant syllable. Read it as पंकयसिरिषुओ वि गउ (instead of गयउ) सेरिहि. The meaning is 'Pankayasiri's son also went with misgivings to his mother's palace'.
7. The latter half is metrically faulty. Read मयणायदीवि for मयणायदीवि of the text. That is the real name of the island.
8. जणणिहिंत्तणहं should rather be read as one compound word. cf. ताहत्तणियं तहत्तणिय in I. 2 and I. 8.
9. रणि is Sk. अरण्ये. This is an example of initial vowels, not under accent, being dropped. c. p. दाणि from ददानीम्, वि from अपि.
- V. Thus Yaśodhara told the story and said that the prediction regarding Bhavisa would come true. The lord of gods, hearing it, orders his friend माणिभद्र, king of Yakṣas to guard over Bhavisa and to see that he goes safe to Gayaura.
7. भामरि देवि—Having given a turn, i. e. having gone round.
समउ आहत्तिवि—समयं आभाष्य Muttering formulas of faith.'
9. सहुं कंतिहिं—Together with his wife' i. e. whom he is going to marry at that place.
10. पह मेलेवउ सज्जणविंदहो—You should unite him with his people.' That is what is meant; but the word is सज्जणविंद and not सज्जणविंद. The doubling is perhaps due to metre.
- VI. On awakening, Bhavisa looks on the letters on the wall and hears words which prompt him to go to the fifth house to the east of the temple and marry the girl he finds there.
1. उज्झिवि—The object evidently is निंद or some such word. Or it may be regarded as intransitive—उत्थाय.
3. उट्ठइ etc.—A beautiful series of words rises up' (to his ears). It is of course the Yakṣa that is speaking without being seen.
6. सा तउत्तणिय etc.—That blessed one of sweet words belongs to you.' तउत्तणिय is predicate. धणिय—धन्या or प्रिया. Or धणिय may be regarded as predicate.
7. किं सेरउ—Why are you sleeping'? The form सेरउ is a queer formation. In Sanskrit the र comes in only in the plural of the third person. That is here dragged into the second person. Perhaps metre (the last word is तउक्केरउ with which सेरउ rhymes) has lent a helping hand.
- तउक्केरउ and तउत्तणउ are exact synonyms. तण and केर are possessive suffixes, added originally to the genitive base. Both are retained in Gujarātī.
8. तं वायंतु करइ साहारणु—The subject is माणिभद्र. Thus speaking he stopped.' वायंतु is the same as वयंतु from वय sk. वच्. साहारणु. सेवरणम्.
- जाणहं—should rather be जाणमि. For evidently with एउ begins the speech of Bhavisa.

परिणिय सा धन्यत्तहो धन्य गन्धेसरि नामेण मन्त्र ॥
 पुणिमहंदरुंदससिचयणी दंतपंनिपदपहमियचयणी ।
 सयलकलाकलावसंगुणी अहिणवलच्चि नाई अवडणी ।
 बालमराललीलगइगामिणि सा किय निपपरिवारहो सामिणि ।
 पियचहह जणमणु दुलालइ सुचिहिण निपपरिणु परिपालइ ।
 पियपहहरहो नेहु वड्डीवइ कमलहि पइपरिहवहुहु दावइ ।
 नियसोहगु भोगु संपालइ विरहदवणि अंगि पज्जालइ ।
 जिणमंदिरि वजइ सिंगारि परिमियपउरजुवडपरिवारि ।

घत्ता । अहिमाणमरद्विसद्वगइ अहिणवमिरिसोहगजुव ।
 रणरणउं दिति पंकयसिरिहि भमइ णयरि धन्यत्तसुव ॥ २ ॥
 परियणि पियवयणिहिं जणु रंजइ णाहु धिचित्तगुणेहिं अणुहुंजइ ।
 जाणइं पियमुह सुहवामोहणु मणि चितिउ सइ सुरयारोहणु ।
 सल्लिउ ईसि ईसि अवकंडणु अहरकवोलकंडउरखंडणु ।
 मुहसिक्खारकणिरउरकंपणु सरहसु ससलिलरमणसमप्पणु ।
 कररुहपंतिपुलयपरिउंवणु पणयरोसमयरोसनिरुंभणु ।
 वीणालावणिगेयपरिकवणु कुडिलवियारि सरोसनिरिकवणु ।
 दिन्नपहरपडिपहरपडिच्छणु अलयगाहपडिगाहसमिच्छणु ।
 विब्भमभावफुरियअहरेकवणु मंदरायवहुरायवियकवणु ।
 पियपरिहासवासविहडावणु मयणुक्कोवणंगुपयडावणु ।
 बंधकरणवावारवियंभणु सुहकरफंससमयरसथंभणु ।

घत्ता । धणवइवि कामभोगंतरिउ ताहि माणु माणिं धरइ ।
 पियवयणकमलमयरंदरसु पंकइं भमरु जेम सरइ ॥ ३ ॥
 ताहं चिहिंमि गंजोल्लियगत्तहं हियइच्छिय विलास माणंतहं ।
 रइरसवसवावारविणोएं केणवि कूरगगहसंजोएं ।
 गन्धेसरिहि गन्धु संपज्जइ दुक्कियदुक्खनिहाणु व णज्जइ ।
 जिम जिम रिउ सोणियजलु थंभइ तिम तिम मणि रणरणउं वियंभइ ।
 जिम जिम चउरंगइं चउरंसइ तिम तिम खामोयरु विडंसइ ।
 जिम जिम गन्धु लेइ सव्वंगइं तिम तिम भंजइ तिवलि तरंगइं ।

1 and 2. All the words in इ are instrumentals of feminine bases, to be construed with तया and connected with जेपिज्झइ. 'It was so said by her who' etc

3. परपेरियमणाइ—परप्रेरितमनसा.

5. Construe मुद्धि परिष्कुडमाण्हो महु अदत्तादाण्हो निवत्ति अत्ति—Oh sweet one, I am proud, and must refrain from taking that which is not offered to me.'

6. सच्चु तं होसइ—It will all happen.' But सच्चु would read letter.

7. 'If no body is there to offer you to me, then ours will remain a religious friendship.'

XVI. Thus both of them lived there, never coming closer to each other than was allowed by decorum and their own conscience; when one day the demon suddenly appeared on the scene.

ताइ and other words ending in इ are Nom-pl. of Neuter bases, qualifying ताइ and to be construed with वेवि—they both.'

2. इच्छावसर etc.—Controlling their passions.'

3. नियकुलमग etc.—Mindful of the course of conduct due to their families.'

5. Then once, the lovelorn traveller stopped on his way, the earth trembled and there was a deep rumbling in the sky.'

ताम will have to be read as four syllables for metre.

8. The most holy seven syllables are नमो अरहंताणम् 'See supra. The next line—'Which (syllables) in their truth bring about a series of blessings.'

XVII The demon is described as very huge, and hideous, of wicked words and deeds. Bhavisa at sight of him felt rage possessing him.

1. अराइगराओ—The king of demons.' The derivation is rather involved. अराइत्र would appear to presuppose an अरात्रि—Those who know night', i. e. nightly beings. The reading of B अराइगराओ is easier, meaning 'the king of enemies' i. e. the archenemy. Jacobi suggests अराजन्यरज.

2. Construe the latter half—सुप्पहूवाण भूआण कुले मित्तो—The friend of the family of the host of goblins.'

3. 'His Complexion was uncommon and yet he was as fearful as dense darkness and his loud laughter was like that of death.' Or कयंदइहासो may be taken as a figure 'who was as if the loud laughter of death.'

4. 'A skeleton of skin and bones, he was very horrible to look at.'

5. मूटतामंगुरावर्तगात्र—His body possessing eddies of the curled brows.'

10. वधनंद is apparently the name of the weapon. मंडलग is a sword.

XVIII Bhavisa, undaunted, offered him resistance and boldly told him. The demon, unused to such courage in a mortal, was for a time taken aback.

1. अग्निहृदिदित्तु—Giving out sparks of Fire.'

2. इण्ड...दरिसावयु should be taken as an adjective of इण्डार—Which behaved like the cruel death.'

तं गिगुणिवि दिण्णउं पडिउत्तरु तुहुं सुत्तामि सप्पुरिस्तु महंतम् ।
 परमहु मणि ण ठाई तउ जंविउ काणीणहं कौयरहं मणप्पिउ ।
 एउ कम्भु परदीणवरायहं असरीरहं परिपीडियकायहं ।
 अह धुत्तहं सुलोयपरिभूयहं सुहसहुरहं पळ्ळणविरुअहं ।
 जं वेसत्तणेण विडविज्जहं तेण काई किंविणत्थं किज्जहं ।
 आसणसयणपसुहउवदोणिहिं भोयणु वेइ गरुयसम्मणिहिं ।
 मित्तु कैरिवि हियचइ ताडिज्जहं कथविज्जणकळ्ळेण वंचिज्जहं ।
 होइ अत्तु जो एण विहाणिं तेण काई बहुदुक्खणिहाणिं ।

यत्ता । जं अचुत्तु तुम्हिवि आहत्तइण होइ जससु आवाहणउं ।
 तं भलु निर्म्मलं वयंतहंमि सुहउहं चरियपसाहणउं ॥ ७ ॥
 मं गिगुणेवि भणहं वणिस्सहउ मइं पडिउणु वयणु तुम्हारउ ।
 तुहुं न कहेदि तिंवि कयविहउ अण्णहिं पउरमज्जि ससउकाउ ।
 मं चोइ भणिमि कोवि पडिउत्तहिं चिल्लसहिं मज्जु अत्तु जिम सक्कहिं ।
 मं गिगुणेवि पयंपा पंरुणु राज्ञणजणमणणमणानंदणु ।
 गितत्तसायदायउ अण्णहं अणुणु होइ साहणु मल्लहं ।
 विरिं विरुणु अण्णु चिल्लमंनहं कवण किति जमु कवणु जियंतहं ।
 पयंपा कय पयं विव्यामि पुण्वज्जियकम्पहं अणुणारिं ।
 पयंपा कय पयं विव्यामि पुण्वज्जियकम्पहं अणुणारिं ।
 नि कयमि भणवउ संतामिउ मज्जउ मल्लयहं मंनु पयामिउ ।
 वेदुअणु अण्णमिअण्णउ गियवदसायदायमंनहं ।
 तउ मं पयं विरिं जं विवियउ होमउ पुण्वज्जिय जं निदियउ ।

यत्ता । जं अचुत्तु मं नि अण्णउ मज्जउ मल्लयहं मंनु पयामिउ ।
 नि अण्णउ मज्जउ मल्लयहं मंनु पयामिउ ॥ ८ ॥
 तुम्हिवि मज्जउ मल्लयहं मंनु पयामिउ मज्जउ मल्लयहं मंनु पयामिउ ।
 मज्जउ मल्लयहं मंनु पयामिउ मज्जउ मल्लयहं मंनु पयामिउ ।
 मज्जउ मल्लयहं मंनु पयामिउ मज्जउ मल्लयहं मंनु पयामिउ ।
 मज्जउ मल्लयहं मंनु पयामिउ मज्जउ मल्लयहं मंनु पयामिउ ।
 मज्जउ मल्लयहं मंनु पयामिउ मज्जउ मल्लयहं मंनु पयामिउ ।

॥ १ ॥ ॥ २ ॥ ॥ ३ ॥ ॥ ४ ॥ ॥ ५ ॥ ॥ ६ ॥ ॥ ७ ॥ ॥ ८ ॥



7. Separate *सहस्रोवाणपंति* and *कर्मोक्खदो*. The text has wrongly combined them. The two phrases are parallel—*सा सुक्खदो चित्तिक्कानवेयु* and *(सा) मोक्खदो सहस्रोवाणपंति*. Read *सहस्रोवाणपंति कय मोक्खदो*.

8. 'It is observed both by good men who have retired (from life) and by householders.'

9 and 10. 'He who, as its fruit, wants the treasure of ever lasting pleasure, ought to know first the manner of fasting.' *जाणेवियु* is here evidently used in the sense of *जाणिव्वट*.

IV Details of the observance of the vow are then given. It begins by a half-fast on the *Caturthi* and ends also by a half-fast on the *Ṣaṣṭhī*.

1. Construe *एकाहार तव तन्दहं करिवि*, *चउत्थिअ-वरन्दहं समखिउ*. *तव* thus becomes a second object of *करिवि*, and *तन्दहं* an Instrumental used as an adverb.

3. *रयणि वसिवि*—Having passed the night apparently in wakefulness'.

6. *अछिज्जहि सहस्रायु समारिवि*—You should live exercising tranquil contemplation.'

9. *तद्विगु*—On the *Pañcamī* day.' This is to be a day of complete fast, and religious observances.

V. The vow is to be continued for five years; thus giving sixty-seven actual fasts. Then comes the feast of the breaking of the fast, which is to be done with great pomp.

8. 'One who is unable to do this kind of breaking of the fast, should repeat the vow twice.'

10. Separate *कर* from *मउलि*.

VI. *Kamalā* observes the vow and carefully follows the instructions of *Suvratā*. Her hope was, that at least by means of this vow, she might get back her son.

4. *परीस* for *परीसम*. *Jacobi* reads °*परीसम-संती*.

5. Read *अवल्लिय° सासणभत्ती* instead of *सासणिमत्ती*. The latter would perhaps be taken as an *aluk* compound and therefore give a highly Sanskritised colour to the expression, which is unnecessary.

8. *पुनरुक्ख*—The doubling of *क* is perhaps due to metre. Cf. *परव्वसाहं* V 5 in the first Sandhi and note thereon, compare *पविस्समाण*, *पुव्वकिय*, *उपरि* etc.

10. *दीणहिं*—is Gen. sing. The *anuswāra* which is strictly incorrect, is due to contamination with the Instr. pl. form.

11. 'That abode of eternal bliss I might attain afterwards.' She wants reunion with her son first. Combine *सिव* and *सासयसुहनिउ*

VII *Suvratā* then takes *Kamalā* to her preceptor, explains the cause of her suffering and asks whether her son would return,

अङ्गणण जणि कायरु चुच्चइ अङ्गमण जइ लज्जिण सुच्चइ ।
 अङ्गमण दण्णुम्भट्ट पावइ अङ्गिणण भोयणु वि ण भावइ ।
 अङ्गुवि नियरयणु विणासइ अङ्गारिं सव्वहो गुणु णामइ ।
 जइ वयसाइ दाउ णउ दिज्जइ तो णायरहं मज्झि लज्जिज्जइ ।
 जइ सो कहव सवत्तिहि जायउ तो वि तावहो सरीरि संभूयउ ।
 एक्कुसरीरुजाउ विहिभायहिं तहिं किर काइं रायवेयारहि ।
 अण्णु वि तहिं कुलसीलनिउत्तहं होसहिं पंचमयइं वणिउत्तहं ।
 तेहिं समाणु पंथि पवहंतहो केम करेसइ दोहु वहंतहो ।
 अण्णु वि अम्हहं तेण समाणु किंपि ण पुत्रविरोदविहाणु ।
 घत्ता । मं माइ चित्तु कायरु करहि फुट्टु कम्मइं कम्महु कारणु ।
 खुट्टइ जीविज्जइ जेम णवि तेम अखुट्टइ नउ मरणु ॥ १२ ॥
 मामहं सालि महंतरवयणइं सुणिवि सुणिवि अणुमणिणवि सयणइं
 णयदिइंतहेउ विक्खायइं जंपिवि क्रियइं निरुत्तरवायइं ।
 एस करेवि समुच्चउ गोत्तहो भविस्तु पडुक्कु पासि वधुयत्तहो ।
 सो पिक्खेवि तेण सक्रियत्थं अब्भुत्थाणु क्रियइ परमत्थं ।
 विहडप्फड विमुक्कसिगारिं पचासनु खुहियपरिवारिं ।
 अवियलदिट्ठिपलोयणसीलिं सव्वावसरसमप्पियलीलिं ।
 अणुणियकज्जागमणवियप्पिं सविणयवयण दिण्ण माहप्पिं ।
 तणुयच्छण्णपिहियपरिहासइ सुपरिट्ठियणायरियइं भासइं ।
 घत्ता । पणवन्तिं करु करयलि धरिवि फुट्टुतडवियडपडुत्तरिण ।
 सम्माणु दाणु पेसणु करिवि बोल्लिउ नेहनिरंतरिण ॥ १३ ॥
 अहो वट्टइ अचरिउ महंतरु एउ कज्जेण केण किउ संचरु ।
 एत्थु वि हत्थिणयरि सम्माइवि वयणु वि कहमि ण करहि कपाइ ।
 भविसयत्तु पिथवयणहिं तज्जइ विणु कज्जे किर को पडिवज्जइ ।
 तुहुं परिपुण्णु अहिट्ठियदब्बं पडुसम्माणदाणगुणगव्वं ।
 अम्हइं वणिवरवरसाहप्पहो जीवहं करिवि सेवै तइ वप्पहो ।
 उज्जउ तुम्हतणउं आयणिणवि किउ अम्हइं चित्तु अणुमणिणवि ।
 सुट्टु वि णरहं परिट्ठियकायहं सिज्झइ किंपि णाहिं असहायहं ।
 जइ तउ ठाइ करंतउ एहउ तेण विमणिणइं णीसंदेहउ ।

XIX The company of Bandhuyatta approach the tree and find there young man and his wife. They return to their master and tell him they have seen a god and his wife. He approached them, together with people and is ashamed to stand before Bhavisa.

3. कनोसन्निय वायहिं should be read together. 'With words whispered in the ear.' Cf. कनोसन्न in I 13, 10.

4. वंधुयत्तहो has to be read only with a slightly nasalized व, in order to suit metre.

5. 'Before he (the god with his wife) goes away some-where in the sky you please go quickly to see him.'

6. उत्थलिउ—'Surged up i. e. moved onwards'.

9. ताए may be construed either with the preceding clause as ताए तं पिक्खिवि-तत्यास्तव् (भयादिकं) द्वाटा, or with the following as वेयुअत्तु ताए लज्जाभरेण etc.—greatly ashamed of her.'

10. Join मसि and सप्परिण together 'inkpot made of earth or a potsherd on which lamp-soot is deposited.'

XX Bhavisayatta notices his pitiable condition and asks him reassuring questions, viz. where he was, what he has earned etc.

3. Translate latter half—'He stood humbled, remembering his old wicked behavior.'

5. काळु किम सेविउ—'How did you pass your time.'

10. इदलोपहो...दोहउ—The hater of both this world and the other.'

11. 'The curse of hate has come upon me even in this world (birth), since I had to wander from country to country, with my body worried with grief.' दोहत्तण points back to Vedic suffix त्वन, an in महित्वनम्.

XXI Bandhuyatta spoke words of repentance and Bhavisa forgave him. He then sent him and his company for bath. After they had gone, his wife expressed her suspicion about them all.

2. तुम्ह...दोहिं—are forms of the Gen. pl. The latter look like Loc., but we have genuine forms like घणवइहि before.

5. तेननहु—That indeed is not lost, which is found (lit. received) again.' बलिहि is an Abs., meaning 'having turned' and further 'again.' It is almost adverbial here. Cf. Gujarāṭi वळी.

6. सव्वहंमि किलेसहो—Is strictly speaking ungrammatical, as the former is pl. and the latter singular. But in Apbh, and especially in poetry, such things are apparently to be connived at.

7. Read गंधमालय-गंधमाल्यम् scent and flowers which are tokens of respect and friendship. गंधामलय is probably due to metre.

XXII. The husband, however, satisfies his wife saying that one who was

अहणण जणि कायरु बुचइ अहमण जइ लज्झण मुचइ ।
 अहमण दप्पुवभइ णाचइ अहविण भोगणु वि ण भावइ ।
 अहरुचिं तियरयणु विणासइ अह्यारिं सव्वहो गुणु णासइ ।
 जइ ववसाइ दाउ णउ दिज्जइ तो णायरहं मज्झि लज्झइ ।
 जइ सो कहव सवत्तिहि जायउ तो वि तायहो सरीरि संभूयउ ।
 एकुसरीरुजाउ विहिभायहिं तहिं किर काइं रायवेयारहि ।
 अण्णु वि तहिं कुलसीलनिउत्तहं होसहिं पंचमयइं वणिउत्तहं ।
 तेहिं समाणु पंथि पयहंतहो केम करेसइ दोहु वहतहो ।
 अण्णु वि अम्हहं तेण समाणु किंपि ण पुव्वविरोहविहाणु ।

धत्ता । सं माइ चित्तु कायरु करहि फुडु कम्मइं कम्महु कारण ।
 खुट्ठइ जीचिज्जइ जेम णवि तेम अखुट्ठइ नउ मरणु ॥ १२ ॥
 सामहं सालि महंतरवयणइं सुणिवि सुणिवि अणुमणिवि सयणइं ।
 णयदिउंतहेउ विक्खायइं जंपिवि क्रियइं निरुत्तरवायइं ।
 एम करेवि समुच्चउ गोत्तहो भविसु पढुक्कु पासि वधुयत्तहो ।
 सो पिक्खेवि तेण सकियत्थं अवमुत्थाणु क्रियइं परमत्थं ।
 विहडप्फड विमुक्कसिंगारिं पचासनु खुहियपरिवारिं ।
 अविथलदिट्ठिपलयणसीलिं सव्वावसरसमप्पियलीलिं ।
 अमुणियकज्जागमणवियप्पिं सविणयवयण दिण्ण माहप्पिं ।
 तणुपच्छण्णपिहियपरिहासइ सुपरिट्ठियणायरियइं भासइं ।

धत्ता । पणवंतिं करु करयलि धरिवि फुडुतडवियडपडुत्तरिण ।
 सम्माण दाणु पेसणु करिवि वोह्तिउ नेहनिरंतरिण ॥ १३ ॥
 अहो वट्ठइ अच्चरिउ महंतरु एउ कज्जेण केण किउ संचरु ।
 एत्थु वि हत्थिणयरि सम्माइवि वयणु वि कहमि ण करहि कयाइ वि ।
 भविसयत्तु पियवयणहिं तज्जइ विणु कैज्जे किर को पडिवज्जइ ।
 तुहं परिपुण्णु अहिट्ठियदव्वं पढुसम्माणदाणगुणगव्वं ।
 अम्हइं वणिवरवरसाहप्पहो जीवहं करिवि सेवं तइ वप्पहो ।
 उज्जउ तुम्हतणउं आयणिणवि किउ अम्हइं चित्तु अणुमणिवि ।
 सुट्ठु वि णरहं परिट्ठियकायहं सिज्जइ किंपि णाहिं असहायहं ।
 जइ तउ ठाइ करंतउ एहउ तेण विमण्णिउं णीसंदेहउ ।

10. Construe सुदि, जादि अंगि अंगु रह माणइ, तउ को परिउ आणइ—Who would harm to you, in whose body love delights in residing?

12. सुदिगणजनभार्गुजनरेउ—One जन is redundant here. Should we read instead of जन? That would remove the redundancy.

X Bhavisa's wife is enraged at this and reviles Bandhudatta as being mean and sinful man.

3. दोल्लिउ—The २३ perhaps has been misread for ल. The Jain man of writing both the letters is so much alike that such a confusion is not unusual.

5. Read दसु साणु गरु गर.

6. पसुहं for पसुहं. The ५ however can be explained as a representative क through अ, which latter becomes ५ by the influence of the preceding ड. पसुअ, पसुअ.

7. The sentiment expressed is rather vulgar, but thereby the poet means to show to what extent the young wife is beyond herself with rage.

8. 'What joke with one who is almost dying (with grief)?'

XI Bhandhuyatta on this, bluntly told her his intentions and was ready to use force. While Kamalā was resolving to commit suicide, so soon as he would touch her, the gale, through divine intervention, grew strong and blew opposite and thus carried the boats helpless before it.

2. सइत्यनिवारणि—Here again confusion between उ and त्य. Read सइउ निवारणि. 'Is there anything to blame if I try to satisfy my desire'?

6. मरण सरणु आवगड—Is as much as मरणु आवगअसरणु. The meaning of the whole line is 'if he touch my body then (there is) death, which is the resort of the distressed'.

9. सडिल आवतइ together. गहिरीजंति is the same as गहिरिजंति—to be made or to become deep.' Deep eddies were produced in the water.'

XII Some of the inmates suggested that that was the effect of teasing the faithful wife; and suggested that she should be appeased. This was done at to the astonishment of all and chagrin of Bandhu, the sea became calm again.

3. आयहो is used for both genders. Here it is equal to Sk. अत्याः बोइवि—Is from व्यप—इ. The sense however requires that the form should be regarded as causal.

4. असमत्य and ओणानियमत्य are Nom. singulars. Regularly the end-vowel should be long, but the tendency to shorten it, which later became the rule in many of the vernaculars, has already set in in the Adbh. stage.

7. ओसहु in the sense of 'remedy,' not necessarily in the medical sense, is familiar to Sanskrit also.

XIII They landed on an unknown coast. Bandhuyatta there sold one jewel and with its proceeds bought elephants, horses, oxen, chariots and other paraphernalia. His camp had thus the appearance of a king's army.

अइणएण जणि कायरु वुच्चइ अइभएण जइ लच्छिए मुच्चइ ।
 अइमएण दप्पुवभड्डु णाचइ अइविएण भोगणु वि ण भावइ ।
 अइरुविं तियरयणु विणासइ अइयारिं सव्वहो गुणु णासइ ।
 जइ ववसाइ दाउ णउ दिज्जइ तो णायरहं मज्झि लज्झिज्जइ ।
 जइ सो कहव सवत्तिहि जायउ तो वि तायहो सरीरि संभूयउ ।
 एक्कुसरीरुजाउ विहिभायहिं तहिं किर काइं रायवेयारहि ।
 अणुणु वि तहिं कुलसीलनिउत्तहं होसहिं पंचसयइं वणिउत्तहं ।
 तेहिं समाणु पंथि पवहंतहो केस करेसइ दोहु वहंतहो ।
 अणुणु वि अम्हहं तेण समाणु किंपि ण पुवविरोहविहाणु ।
 यत्ता । मं माइ चित्तु कायरु करहि फुड्डु कम्मइं कम्महु कारण ।
 खुट्टइ जीविज्जइ जेम णवि तेम अखुट्टइ नउ मरणु ॥ १२ ॥
 मामहं सालि महंतरवयणइं सुणिवि सुणिवि अणुमणिणवि सयणइं ।
 णयदिहंतहेउ विक्खायइं जंपिवि कियइं निरुत्तरवायइं ।
 एम करेवि समुच्चउ गोत्तहो भविसु पडुक्कु पासि वधुयत्तहो ।
 सो पिक्खेवि तेण सकियत्थें अब्भुत्थाणु कियइ परमत्थें ।
 विहड्डफड्ड विमुक्कसिंगारिं पचासत्तु खुहियपरिवारिं ।
 अवियलदिट्ठिपलोयणसीलिं सव्वावसरसमप्पियलीलिं ।
 अनुणियकज्जागमणवियप्पि सविणयवयण दिण्ण माहप्पि ।
 तणुपच्छण्णपिहियपरिहासइ सुपरिट्ठियणायरियइं भासइं ।
 यत्ता । पणवंनिं कन् करयलि धरिवि फुड्डुतडवियडपडुत्तरिण ।
 सम्माणु दाणु पेसणु करिवि वोह्ठिउ नेहनिरंतरिण ॥ १३ ॥
 अहो वट्टइ अचरिउ महंनरु एउ कजेण केण किउ संचरु ।
 एत्थु वि हत्थियणयरि सम्माइवि वयणु वि कहमि ण करहि कयाइ वि
 भविसयत्तु पियवयणहिं तज्जइ विणु कैजें किर को पडिबज्जइ ।
 तुहं परिपुण्णु अहिट्ठियदव्वें पडुसम्माणदाणगुणगव्वें ।
 अम्हइं वणिवरवरमाहप्पहो जीवहं करिवि सेवें तइ वप्पहो ।
 उज्जउ तुम्हणणउं आयणिणवि किउ अम्हइं चित्तु अणुमणिणवि ।
 मुट्ठु वि णरहं परिट्ठियकायहं सिज्जइ किंपि णाहिं असहायहं ।
 जइ तउ टाइ करंतउ एहउ तेण विमणिणउं णीसंदेहउ ।

XII Kamala asked him what had happened to his brother, and he replied that the latter had gone to another country. Kamala of course did not believe in it and became more disconsolate.

3. केण्डं—Compare Marathi केणं—A treasure, a hidden store.'

8. समुच्चिमयवाहिहि is an attributive Instrumental.

अद्ववहि and जि should be read separately.

विणिगमय and चाहिहि should be read separately.

'She went away midway, without reaching her house.'

XIII. The disconsolate mother's lamentation.

5. छणदियट्: क्षणदिवस—A day of festivity, a holiday.' Comp. Marathi सणदिवस or सणवार.

7. सयणसयउंद सयण—Relations of all people.' In the first word, it should be merely जन and सयण.

10. घणु वरिमिउ etc.—A cloud has sprinkled the heart of wicked, mean people, because you are in distress.'

XIV. People become sympathetic to Kamala, and begin to guess the cause of Bhavisa's absence. All sorts of rumours reach Saruvā's ears and she begins to repent of her wicked advice.

1. दोमियमणु is the same as दुम्मियमणु elsewhere.

3. न मुणहं—We do not know.' The forms of the root for the 1st pers. pl. and the 2nd pers. pl. have become identical.

5. आरं वदवणउ नउजह—Why he does not stop the festivity.' People begin to doubt the wisdom of Dhanavai. This talk, as the next line indicates, took place in the courtyard of Dhanavai's house and hence it was heard by him and Saruva.

9. आरं मंडुहु.—Surely he has done it accordingly' i. e. according to my advice.

XV. Saruvā asks her son what he had done to Bhavisa and he replied that the latter had remained in that country, not wishing to return without wealth and honour to a city, where he had been slighted. Bhavisa's wife, who heard this, wanted to expose him.

3. एवहंतरि is the correct word.

5. Read अम्हहं and सिय separately.

6. पइज्ज from प्रतिज्ञा. Compare Marathi पैज. The other word पै is from the same Sk. word, but through another Prakrit word viz. पइज्ज.

8. सको-शक्तः. The second सको means शक्तः.

9. तवंग-see तुंगतवंग in Sandhi I and तवंगि बहंसिनि in VI

XVI On second thoughts, she thinks it better to remain silent and if

विणयविहेउ पडिच्छियपेसणु जणणिहि पुणु वि करइ संभासणु ।
 अंगु भरेवि गरुयसम्माणहो देहि आएसु माइ पत्थाणहो ।
 अच्छिज्जहि सुहज्जाणु समारिवि परिहवसल्लु हियइ अवहारिवि ।
 समउ सरुवइं सरलु करिज्जहि सं दुव्वयणदोसु पडिवज्जहि ।
 अणइच्छियइं होंति जिम दुक्खइं सहसा परिणवन्ति तिह सोक्खइं ।
 सावि सिप्पि चंदणहो भरिप्पिणु अहिणवकंचणपत्ति करेप्पिणु ।
 वंदणु करिवि वयणु अवलोइवि दहिदुव्वक्खवय सिरि संजोइवि ।
 घत्ता । संवरिवि हियउ लोयण लुहिवि दुक्खु दुक्खु मणि संभवइ ।
 जिणपडिम सेस करयलि करिवि पियपेसलवयणइं चवइ ॥ १७ ॥
 अइरुहरुहियविरल्लियगत्तें णियणंदणु सिक्खवइ पयत्तें ।
 पइं विणु मज्झु कालु अइत्तरु होसइ दिणु वि नाइं संवच्छरु ।
 अज्जवि पुत्त निरारिउ बालु दूरविएस तुज्झु को कालु ।
 दिहु होज्जहि उत्तमगुणवग्गहो रक्खिज्जहि लंछणु कुलमग्गहो ।
 होइ जुवाणभाउ सवियारउ अमुणियकज्जाकज्जपयारउ ।
 चंलतियमइहि पवड्डियमाणहु गयवइयहं दहवहं जुवाणहु ।
 वहुरइ वयणालाउ ण किज्जइ जंपंतिहु महियलु जोइज्जइ ।
 णयणइं होंति जुवाणहं मुज्जउ तरुणिवयणदंसणरसलुज्जउ ।
 घत्ता । जोव्वणवियाररसवसपसरि सो सूरउ सो पंडियउ ।
 चलमम्मणवयणुल्लवणहिं जो परतियहिं ण खंडियउ ॥ १८ ॥
 पुरिसिं पुरिसिब्बउ पालिब्बउ परधणु परकलत्तु णउ लिब्बउ ।
 तं धणु जं अविणासियधम्मं लब्भइ पुव्वक्खियलुहकम्मं ।
 तं कलत्तु परिओसियगत्तउ जं सुहिपाणिग्गहणि विवत्तउ ।
 णियमणि जेण संक उप्पज्जइ मरणंति वि ण कम्म उ किज्जइ ।
 अणु वि भणमि पुत्त परमत्थे जइवि होहि परिपुण्ण महत्थे ।
 तरुणितरललोयण मणि भाविउ पहुसम्माणदाणगुणगाविउ ।
 तहिंमि कालि अम्हहिं सुमरिज्जहि एकवार सुहदंसणु दिज्जहि ।
 परधणु पायधूलि मणिज्जहि परकलत्तु मइं समउ गणिज्जहि ।
 जंपिज्जहि जणणयणाणंदणु जिणहु तिकाल करिज्जहि वंदणु ।
 घत्ता । जिणधम्मगुणुज्जमसंजमिण सुहु सिज्जउ गमणागमणु ।
 रक्खिउ जिणसासणदेवणहिं विविवि आवहि अतुलु धणु ॥ १९ ॥

VIII Then they tell each other many loving things. Bhavisa asks mother about his half-brother who, he learns, has returned with huge wealth. 3. I had feared that about yourself, which, (one desires), should fall a wicked man, of bad company.

IX He also learns from the mother about a young girl (his wife), who was brought by Bandhu and who was now being married to him. Bhavisa then goes to the king with a present.

4. तद्दे would be preferable, although तद्दे is not quite wrong.

5. Combine सुहृदमंगलजन and जगियायद्दे. आयद्दे is as much as मंगल or सुहृद. Does आयद्दे here represent आयद्दे—Ceremony? Anointment of the bride with fragrant oil is part of the preliminaries of marriage.

8. पियसुदंरि महरवि सणाद्दे should be read as one word.

11. न एणवि मद्दे संव्यु अतिपि सद्दे केणवि—Is एणवि to be taken with केणवि, just like Sk. येनकेनापि and meaning 'with any one.'

X. The King is mightily pleased with him; and gives him unhindered access to the palace. The mother in the meanwhile has got an invitation for the anointing ceremony and asks her son if she should go. He allows her on condition that his arrival should be kept secret.

2. पद्देसार्वारु is प्रतिसारद्दे the mainentrance; same as प्रतिहारद्दे.

5. तस्य पच्छन्तु करेण्यु—Means 'incognito'.

7. Read हकारुड in place of हुकारुड. Jacobi also read हकारुड. Cf. Marāṭhī हकारणें, हाका मारणें.

9. किंत is किं ति or किं तव. Jacobi reads किंतु.

10. The latter part is metrically faulty. It lacks one syllable. The last word, as it stands, is a genitive, but cannot be construed any where. Jacobi's reading महल्ल कह supplies the missing syllable and makes capital sense.

XI. The mother insists upon her son telling the secret. He tells how the girl whom they were then marrying was his wife and how she had been snatched away from him by Bandhuyatta.

2. वित्तुड—वृत्तम्—Compare Marāṭhī वितणें, नेतणें.

3. वयणि दिदु होज्जहो—Be firm in your talk. वयणि-वचने (वदेन also ?)

XII. Bhavisa tells the story of his wanderings through the forest, discovering the city etc. to his mother.

1. वदलरुतंडवि is only a synonym of वणगदणि. For. तंडन compare Marāṭhī ताण्डा.

2. पसरि-पसरिवि—Absolutives in इ are not infrequent in this work. See also, Gune, Sañjamamanjari of Mahesarasūri, ABI 1,165-66.

तहि थाइवि जलजंतइं कियाइं परिहरिवि वसहमहिसयसयाइं ।

जलजंताकम्भंतरु करेवि करणइं पियवयणहिं संवरेवि ।

वहणहिं आरूढ महापहाण वणिवरहं सयइं पंचहिं समाण ।

वत्ता । गिजावयवयणुज्जुअमुहइं किंखवयइं णं णं भडइं ।

संचल्लइं रयणायरहो जलि खरपवणाहयधयवडइं ॥ २२ ॥

दिह वंधइं जिह मल्लरगणाइं गिल्लोहइं जिह सुणिवरमणाइं ।

णिभिभण्णइं जिह सज्जणहियाइं अकियत्थइं जिह दुज्जणकियाइं ।

वहणइं वहंति जलहररउहिं दुत्तरि अत्थाहिं महासमुद्धि ।

लंघंतइं दीवंतरथलाइं पिव्खंति विविहकोऊहलाइं ।

इय लीलइं वच्चंताहं ताहं उच्छाहसत्तिविक्रमपराहं ।

दुप्पवणं घणतरुवरसमीवे वहणइं लग्गइं मयणायदीवे ।

कट्ठोलवोलजलरववमाले असगाहगाहगहणंतराले ।

तीरंतरे जं संघट्ट पोय उत्तरिय तरिवपमुहाइं लोय ।

वत्ता । सो दिट्ठ तेहिं मयणायगिरि णयणालोयसुहावणउं ।

दुल्लंघु दुसंचरु दुग्गमु नं पियाऊ महिलहंतणउं ॥ २३ ॥

नहिं घणनम्ममीधि मयणायदीवि हिंडंति ते वणिंद ।

दृग्गज्जियपमाय परिमुक्कचायचक्कलियगीट्ठविंद ।

किंवि जण्टु आहरंति कुंभइं भरंति आवंति तं जि लेवि ।

फलयन लुणंति सन्धव सुणंति कुसुमइं खुडेवि ।

किंवि मिद्धिवि वंधुयत्तु सो भविसयत्तु पडसरइं तं अरत्तु ।

नगलनमालनालीमात्तरमालमालइंदुमरवत्तु ।

पिक्खवट कट्ठिमि नाइं पंकयसरइं मयवत्तसोहियाइं ।

कत्थवट पाणियाइं अवसाणियाइं करिज्जुहंडोहियाइं ।

कत्थवट गिज्जराइं पडिरवकराइं जलरंणुभूमियाइं ।

वरनणुदुम्भुमंगंयपरिमलमुयंयमयरंदमीसियाइं ।

कत्थवट सगाहराइं कियल्लयद्वराइं दल्लयद्वल्लपत्तनाइं ।

कत्थवट मुहरनाइं चित्तियवमाइं करगिज्जयकरायाइं ।

दुम्भुमट उच्चिणंतु मेडणि मिणंतु मंचरइं एत्त जाम ।

ता वोदिन्धवान् निज्जियव्वान् संमिद्धिय सयल्ल नाम ।

नंतु वंधुयत्तु वंदइयगतु किं सयल्ल उन्नु आय ।

Compare जइ पदमउं जि हुंउं वहुं एहउ II 5, 8.

XVII. A detailed description of the ornaments worn by Kamalā.
2. पीढिउं—Worn tightly.' Jacobi reads पीणिउं which would mean 'wo

Cf. Hindi पेनना.
3. तढकिउं—Tightly, sitting closely on the body.' Compare Mar

तढतवित कंचुकि.
4. Read कंउ कंउ कंदलिर रवत्रउं—The conch-shaped neck appeared beautiful on account of Kandali. Jacobi's ms. has failed him here, as at several other places. He reads कम्उ कन्दलि प.....रवत्रउं.

XVIII He then requests her to move thus in the city and especially to go to the house of his rival and give the Nāga-mudrā to his wife.

1. नजइ does not make good sense. तजइ of Jacobi's edition would 'He again speaks to his mother.'

7. Separate थिय मंथर चिर लील वहन्ती for थियमंथरचिरलील वहन्ती.
किं सा होइ न होइ व जेही—As if she were the same, and as if not.' This does not make quite a satisfactory sense. Jacobi's text is mutilated. He has किं सा होइ व (रंगण) जेही, the words in the bracket being emended by him, though he is not sure of it.

10. आयइउ appears to mean something like आनन्द.

XIX Dhanayatta and Sarūvā were astonished to see Kamalā there, and guess from the rich ornaments etc. that Bhavisa must have come back.

5. एहहरणसोह=एह आहरणसोह.

6. Saruvā suspects that Bhavisa must have been married.

XX They receive her but coldly. She then wants to see the young bride and although discouraged by Sarūvā goes to her and secretly gives her the ring.

3. Read कडक्खपक्खविकलेविं—Kamala casts at Saruvā a withering glance.'

6. जइ परचार लइइ-यदि प्रचारं लभते. Better to separate as जइ पर चार लइइ-If she is pleased,

11. वालिवि-वलिवि. The lengthening is metricausa.

XXI Sarūvā and her attendants are struck with wonder that the young bride should have bowed down to Kamalā and talked to her. They express it in various ways.

3. The text is hopelessly bad, as at several other places. Join बहुअनवल्ल-हरणि. बहु and अनवल्ल is bad. 'She was pleased with the many and strange ornaments.' Or split up like Jacobi into बहुअ and नवल्लहरणि. He has आहरणोहि.

8 to 10. The girls who come to anoint her discover from signs that she has already been a married young girl. They naturally find a subject or banter.

चंदप्पहु जिणु हियवइ धरिवि जासु पहाविं विमलमइ ।
 पुणु कहमि जेम भविसत्तु गरु तिलयदीवि लाहउ लहइ ॥
 अहो जिणु अंचहु मं परु वंचहु इंदिय खंचहु सुक्किउ संचहु ।
 वंधुयत्तु कुलकित्तिविणासु गउ वोहित्थइं लेवि ह्यासु ।
 भविसु वि सरि करचलण धुएवि जाम एइ वरकमलइ लेवि ।
 ताम ण कोइवि पिक्खइ तित्थु विंभिउ मणि असुणियकज्जत्थु ।
 सुण्णउं तं पएसु ण सुहाइ कमलइं मिह्लिवि उम्मुहुं धावइ ।
 पिक्खइ ताम समुद्धि वहंतइ धुयधयवडइं ताइं जलजंतइं ।
 दुक्खहो भरिउ हियइ आहल्लिवि गउ खलु वंधुयत्तु मइं मिह्लिवि ।
 करु महियलि हणेवि उरि कंप्पिउ ण चलिउ जं चिरु जणाणिए जंपिउ ।
 णट्टु कज्जु कहिं अब्भुद्धरणउं वणि असमाहिए आयउ मरणउं ।

यत्ता । अण्णण्णइं चित्तिज्जंति मणि खलविहि अण्णण्णइं सरइ ।
 सुट्ठु वि वियड्डु गुणसयभरिउ दइउ परम्मुहुं किं करइ ॥ १ ॥
 हा हय पावकम्म मइवज्जिय किउ अजुत्तु हयवुद्धि अलज्जिय ।
 णियकुलमग्गु भग्गु जसु हारिउ दुज्जणजणि जंपणउं सम्मारिउ ।
 कवडु करिवि जं परु वंचिज्जइ आएं गुणवंतहं लज्जिज्जइ ।
 एत्तिउ दुक्खु मज्झु निक्कारणु कुलहो कलंकु जाउ जं दारुणु ।
 गयउरि अयसपडहु वज्जाविउ तायहोतणउं णाउं लज्जाविउ ।
 अह इत्थु वि ण विसाउ करिव्वउ मं च्छुड्डु एण एम होइव्वउ ।
 जइ तं तेम घडिउ तं तेणइ तो किर काइं विसुरिय एणइ ।
 एउ चितंतु विसाएं मिह्लिउ विहुणिवि द्वाहुदंड संचल्लिउ ।
 इउ वणु इउ सरीरु धम्मद्वउ करि खलविहि जं पइं पारब्बउ ।

यत्ता । चितंतु एम उब्भइवयणु दूरविसज्जियमरणभउ ।
 संचलिउ सम्मुहु वणकाणणहो णं मुक्कं कुसुमत्त गउ ॥ २ ॥
 पट्ठो वणिदो वणे तम्मि काले पट्ठिदो तहिं दुण्णिगरिक्खे खयाले ।
 दिसामंडलं जत्थ णाउं अलक्खं पहायं पि जाणिज्जए जम्मि दुक्खं ।
 भमंतो विभीमावणं तं वणं सो णियच्छेइ दुप्पिच्छराइं सरोसो ।
 कट्ठिचिप्पण्णे मज्झं गयंदं महालीलकल्लोलगंडं सणिदं ।
 कट्ठिचिप्पण्णे णिएउं णरिदं ण णट्ठं ण म्हुं सदप्पं मइदं ।
 कट्ठिचिप्पण्णे वणं कज्जलाहं गयं सुंदिणासावराहं वराहं ।

meaning also is obscure. If we stick to our reading विद्यार्हि पउरिं जणणि वंचारि a slight change viz. separating वंचारि and य, the meaning of the two would be 'Lord! I do not get peace of mind due to people, so long as I am averse, and my father (जणणि loc.) is in prison' (वंचारि from वंचयद् or वंचयति) makes no sense. The king compliments Bhavisa on his straightforwardness. उज्जुअवित्ति-ऊज्जुकवृत्ति. In the latter half read, with Jacobi, पउ वि-

SANDHI XI

How the citizens prevail upon the king and effect the release of Dhanavai. The test of Bhavisānuruvas fidelity. How in the end the two young people are united.

I. One day the king calls his secret emissaries and wants to know how people were behaving. They tell him that there was grave dissatisfaction on account of the punishment of Dhanavai.

4. Better to read चरपुरित, with Jacobi, for वरपुरित. च and व are written almost alike.

10. Jacobi reads सयहरि-स्वगृहे.

13. इकम्बुद्-एकमुखा:—Unanimous (in an opinion).

15. 'If the King would not forgive him, than let us all together leave the city'. Pretty early example of 'passive resistance' and 'collective action.'

II. The King calls the people together and asks them what they want. They tell him that Bandhu might be banished from the city or given a harder punishment, but Dhanavai must be set free.

4. Separate देव from सिद्धि.

7. अहं रद्दु should be read separately. अस्य विनाशिक (वैनाशिक i. c. रुद्र?) नमो रति:—one who is attached to destruction of people.'

9. Latter half देव पट्टणहो for देवपट्टणहो.

III. He does as they desire. Bhavisa then says that the king should call his young wife there and should test her fidelity at the hands of trusted women, so that no one should afterwards find fault with her and himself.

2. Separate क from मरदि

4. Construe ज्ञानं न विमलं ताम्रं य अन्ववि किमि सुम्ह पुण्ड विमलम्. 'Before departing, I have to make another request.' Jacobi reads नि मलम् separately.

5. 'There is no event (in the realm) of Vignu, which does not happen in this world to a living being.'

6. Jacobi's edition has not got this line. But the next line अहं विमलं (which by the way is metrically faulty), presupposes some clause.

घत्ता । दुत्तरु दुल्लु दूरंतरिउ ताम जाम संचरहिं णैउ ।

भणु काहं ण सिज्झइ सउरिसहो अवगण्णंतहं मरणभउ ॥ ५ ॥

सुहिसयण मरणभउ परिहरेवि अहिमाणु माणु पउरिसु सरेवि ।

सत्तक्खरअहिमंतणु करेवि चंदप्पहु जिणु हियवइ धरेवि ।

गिरिकंदरि विवरि पइहु वालु अंतरिउ णाहं कालेण कालु ।

संचरइ बहलकज्जलतमालि णं जिउ वामोहतमोहजालि ।

सेइउ णिरुद्ध पवणुच्छवेण वहिरिउ पमत्तमहुअररवेण ।

चित्तिउ अचित्तिणिबुद्धवसेण कंदइउ असमसाहसरसेण ।

अणुसरइ जाम थोवंतरालु तं णयरु दिहु वचगयतमालु ।

चउगोउरचउपायारसारु चउधवलपओलिहुवारफारु ।

मणिरयणकंतिकवुरियदेहु सियकमलधवलपंडुरियगेहु ।

घत्ता । तं तेहउ धणकंचणपउरु दिहु कुभारिं वरणयरु ।

सियवंतु वियणु विच्छायछवि णं विणु णीरिं कमलसरु ॥ ६ ॥

तं पुरं पविस्समाणएण तेण दिट्ठयं तं ण तित्थु किंपि जन्न लोयणाण इट्ठयं ।

वाविकूवसुप्पहवसुप्पसण्णवण्णयं मढविहारदेहुरेहिं सुहु तं रचण्णयं ।

देवमंदिरेसु तेसु अंतरं णियच्छए सो ण तित्थु जो कयाइ पुज्जिऊण

पिच्छए ।

सुरहिगंधपरिमलं पसुअएहिं फंसए सो ण तित्थु जो करेण गिण्हिऊण

वासए ।

पिक्खसालिधण्णयं पणट्ठयम्मि ताणए सो ण तित्थु जो घरम्मि लेवि तं

पराणए ।

सरवरम्मि पंकयाहं भमिरभमरकंदिरे सो ण तित्थु जो खुडेवि णेइ ताहं

मंदिरे ।

इत्थुगिज्झवरफलाहं विंभएण पिक्खए केण कारणेण को वि तोडिउं ण

भक्खए ।

पिच्छिऊण परधणाहं खुब्भए ण लुब्भए अप्पणम्मि अप्पए वियप्पए सु

चित्तए ।

पुत्तिचोञ्जु पट्ठणं विचित्तवंधवंधयं वाहिसिच्छनंजणं दुरक्खसेण खट्ठयं ।

पुत्तिचोञ्जु राउलं विचित्तभंगिभंगयं आसि इत्थु जं पट्ठं ण याणिमो

कट्ठं गयं ।

especially out of place, if we consider the second line of the वृत्ता, which gives the same idea in a more natural manner.

12. जिणहरि etn.—is accordingly the tenth line in Jacobi's edition, but it lacks all but the last two words and even these do not tally with the last words of our line.

13. This line of the वृत्ता is wanting in Jacobi's edition.

4. गणिवि—an Absolutive used as Infinitive.

XII People are fed on all sorts of sumptuous things, and given all sorts of presents (of which a detailed description is given.)

5. From this line down to the Ghatta, there is again change of metre. It is called भुजंग and is mentioned by the poet himself in l. 28 as being a metre liked by wise men भुजंगो वृद्धारंजणो नाम छंदो.

6. सुस्तारमुग्गा यवत्ता—Jacobi reads this as one word and apparently splits it up into सुस्तार-मुग्गा and आयवत्ता meaning सुस्तार-मुद्गा-आतपत्रा—as is clear from his glossary. But this is evidently not the right interpretation. The previous line speaks of स्नादिभक्षे, the following of वयं, the next one of कवरा and पत्पदा, all eatables. It is highly incongruous to find an umbrella amongst such things! मुग्गा: can only mean some preparation of the corn called मुग, मुंग, मग variously. यवत्ता then would mean some preparation of यव or barley.

9. Jacobi's reading of the line is very strange and can not make any good sense in the context in which it is placed. सराईहि हहिईहि जित्तपवित्त वरं आसुरीयं सुहं देह दत्तं. The reading of our edition is far better. Perhaps there is no real difference of reading in the Mss., and the line might be due to a pure misreading of the letters of the Ms., which is not improbable. For, in some—especially Gujarat-side Mss. द and ह are so hopelessly similar, that a little inadvertance would lead to reading हहिईहि from a real दहिईहि. The same is the case with आसुरीयं and आसुरीयं. A carelessly written or read म gives स. The same might be said of ज and छ. Those familiar with hand-writings of Jain and Gujarati Mss. can appreciate the difficulty. च and व is another puzzling pair, after छ and त्य.

13. सुअच्छा and वच्छा are the correct readings. सुअत्था and वत्था are due to confusion between छ and त्य which look very much similar as they are written in Jain Mss. The latter line is written so to say in an appealing manner. 'O dear one, if you wish for heavenly enjoyments, give (to Sādhus) sweet मण्डाय slices.'

18. 'One who gives things to Sādhus in this world, his side enjoyments never leave.' This makes a capital idea and reading. ए is Acc. pl. of the neuter of the pronominal stem एत् Pr. एअ. The regular Prakrit is ए and Apbh. एइ according to Hemachandra. Ours is a contracted form for the sake of metre. Jacobi takes ए to be an interjection. In that case the object will have to be understood.

घत्ता । हा किं बहुवायावित्थरिण आपं दुहिण को ण भरिउ ।
 तं केम पडीवउ संमिलइ जं खयकालिं अंतरिउ ॥ ९ ॥
 एम दिट्ठु तं पट्ठण वालें खयकालावसाणु णं कालें ।
 लीलइं परिसकंतु महाइउ जसहणरायदुवारु पराइउ ।
 राउलु सीहदुवारहो पिकखइ दरवियसंति णाइं सविलक्खइं ।
 दिक्खइ णिग्गयाउ गयसालउ णं कुलतियउ विणासियसीलउ ।
 पिकखइ तुरयवलत्थपएसइं पत्थणभंगाइ व विगयासइं ।
 पिकखइ सहु पंगणउं विचित्तउ चिरचंदणच्छडकइमि लित्तउ ।
 पिकखइ कणयवीदु सिंहासणु छत्तु सचिंधु सचामरवासणु ।
 णिप्पहु पहुपरिवारविवज्जिउ हसइ व णाइं विलक्खु अलज्जिउ ।
 मणिकंचणचामरइं णियच्छइ चामरगाहिणीउ णउ पिच्छइ ।

घत्ता । सहमंडवि रायजसोहणहो पिकिक्खवि परिसकंतु णरु ।
 मुत्ताहलमालज्जुलक्खइहिं रुवइ व थोरंसुवहिं घरु ॥ १० ॥
 आउहसाल विसाल विसंतिं चित्त विचित्त परामरिसंतिं ।
 अग्घाइउ सुअंधु मयपरिमलु णं पुव्वक्खियसुकियमहाफलु ।
 सोउ करिवि नवकमलदलच्छिण णं णीसासु मुक्खु घरलच्छिण ।
 तूरभेरिदडिसंखसहासइं वीणालावणिवंसविसेसइं ।
 जसहण सामिसाल अच्छंतए पुरपउरालंकारसमत्तइं ।
 एवहिं अम्हहिं को वज्जावइ थक्कइं मउणु लएविणु णावइ ।
 बहुविलासमंदिरइं पईसिवि रइहरि भमिवि तवंगि वईसिवि ।
 निग्गउ भविसयत्तु अविसण्णउ चंदप्पहजिणभवणु पवण्णउं ।

घत्ता । तं जिणभवणु णिएवि धवलत्तुंगुविसालु ।
 वियसियवयणुरविंदु मणि परिओसिउ वालु ॥ ११ ॥
 दिट्ठु जिणालउ भविसनरिंदिं णं णंदीसरदीउ सुरिंदिं ।
 पवरारामगामपरियंचिउ इंदणरिंदसुरिंदहिं अंचिउ ।
 धवलत्तुंगसिहरु सुविसालउ छणससिकंतकंतिसोमालउ ।
 वरमणिकिरणकंतिसोहिल्लउ सइं चित्तु व दिढवडकडिल्लउ ।
 आगमजुत्तिपमाणविहंजिउ मणिमोत्तियपवालपहरंजिउ ।
 बहुघणघुसिणपंकि पडियंकिउ सुहलक्खणलक्खणि चच्चंकिउ ।

SANDHI XIII

All of a sudden, news comes of the Prince of Poyanapura marching against Kurujāṅgala. His emissary Citrāṅga states his demands. He is slighted and sent back.

I How the king calls Dhaṇavai to himself and asks him to forget what he had to do for the sake of justice. He proposes that the marriage of Bhaviṣa and Sumittā should now be celebrated.

7. Read धरह for भरह.

II In the meanwhile Bhaviṣa enters in haste, announcing the arrival of Citrāṅga, from the lord of Poyanapura in the Sindhu country. The king receives him well and inquires what had brought him there.

4. सयलकला and कलगुणनिष्ठ—Possessed of all the arts and all good virtues.

6. Take आयत् with the previous line, चित्तं वारि आयत्. न मुणहं केनवि छले I do not know with what pretext.'

अहिणत् पाहुद् are the words that the King addressed (अहवित्) to his servants

III. The representative of Sindhupati (Maindakandhara) tells the King that he had been sent by his king to demand obeisance and ransom from him.

7. Read सायर्तरपपह for सायर्तरपवेह.

9. Either खन्धारमज्जु or खन्धारिमज्जु.

11. 'To you alone I am not inimical; rest quite assured in Kurujāṅgala.' (Only you must send me a tribute consisting of elephants, horses and chariots. 12.)

IV Secondly he tells them that his master demands the girl brought by Bhaviṣa and also the king's own daughter Samitrā. He closes by saying that the prince has already entered Pancāla with a large army (and would soon be there). The king sends him back to his camp with an assurance of a reply the next morning.

1. Separate भयंकर and कुरु व कालहो. The व in the latter word is both for euphony and metre.

2. पिदिमिपाळ—Note म for व which is usual in Apbh. phonology. सिमिर for शिविर, एम for एव, ताम for तावह, जाम for यावह. The intermediate forms जाम् and ताम् show that the व first became nasalised as वै and then changed to म. This change is parallel and opposite to that from म to वै and then to व; c. g. भवर fr. भमर, नवेविणु from नम्, रवत्र form रम् etc.

13. Join नियपरिवार and चारह—The opinion of my attendants.'

V The king then holds a council of Bhaviṣa, Piyasundari, Pihumai (Pr̥thumati) and other ministers and asks them advice. One of the ministers, Lohajāṅgha, who says that there is going to be no peace until Citrāṅga is put on the back of an ass and led in procession through the city, as a reward for his haughty words.

घत्ता । हा किं बहुवायावित्थरिण आएं दुहिण को ण भरिउ ।
 तं केम पडीवउ संमिलइ जं खयकालिं अंतरिउ ॥ ९ ॥
 एम दिट्ठु तं पट्ठणु वालें खयकालावसाणु णं कालें ।
 लीलइं परिसक्कंतु महाइउ जसहणरायदुवारु पराइउ ।
 राउलु सीहदुवारहो पिकखइ दरवियसंति णाइं सविलक्खइं ।
 दिक्खइ णिग्गयाउ गयसालउ णं कुलतिथउ विणासियसीलउ ।
 पिकखइ तुरयवलत्थपएसइं पत्थणभंगाइ व विगयासइं ।
 पिकखइ सहु पंगणउं विचित्तउ चिरचंदणच्छडकदमि लित्तउ ।
 पिकखइ कणयवीढु सिंहासणु छत्तु सचिंधु सचामरवासणु ।
 णिप्पहु पहुपरिवारविवज्जिउ हसइ व णाइं विलक्खु अलज्जिउ ।
 मणिकंचणचामरइं णियच्छइ चामरगाहिणीउ णउ पिच्छइ ।

घत्ता । सहमंडवि रायजसोहणहो पिकिखवि परिसक्कंतु णरु ।
 मुत्ताहलमालझुलक्कइहिं रुवइ व थोरंसुवहिं घरु ॥ १० ॥
 आउहसाल विसाल विसंतिं चित्त विचित्त परामरिसंतिं ।
 अग्घाइउ सुअंधु मयपरिमलु णं पुव्वक्कियसुकियमहाफलु ।
 सोउ करिवि नवकमलदलच्छिणं णं णीसासु मुक्कु घरलच्छिणं ।
 तूरभेरिदडिसंखसहासइं वीणालावणिवंसविसेसइं ।
 जसहण सामिसाल अच्छंतए पुरपउरालंकारसमत्तइं ।
 एवहिं अम्हहिं को वज्जावइ थक्कइं मउणु लएविणु णावइ ।
 बहुविलासमंदिरइं पईसिवि रइहरि भमिवि तवंगि वईसिवि ।
 निग्गउ भविसयत्तु अविसण्णउ चंदप्पहजिणभवणु पवण्णउं ।

घत्ता । तं जिणभवणु णिएवि धवलत्तुंगुविसालु ।
 वियसियवयणुरविंदु मणि परिओसिउ बालु ॥ ११ ॥
 दिट्ठु जिणालउ भविसनरिंदिं णं णंदीसरदीउ सुरिंदिं ।
 पवरारामगामपरियंचिउ इंदणरिंदसुरिंदहिं अंचिउ ।
 धवलत्तुंगसिहरु सुविसालउ छणससिकंतकंतिसोमालउ ।
 वरमणिकिरणकंतिसोहिल्लउ सइं चित्तु व दिढवडकडिल्लउ ।
 आगमजुत्तिपमाणविहंजिउ मणिमोत्तियपवालपहरंजिउ ।
 बहुयणयुसिणपंकि पडियंकिउ सुहलक्खणलक्खणि चचंकिउ ।

16. मङ्गु-मान्यः—Although in the good graces of the king, Dhanavai all is a trader.'

IX Bhavisayatta takes him right and left and puts him down for a s of the enemy. The king is delighted with him for his dash and thinks making him commander of the army.

1. One syllable appears to have been dropped while printing. Re एकवि. अण्युवि of the second line requires it.

2. We would rather read नियन्त्रणपरिनिन्दम्—which would suit पलित्तभो better 'Flared up by the abuse of his father.'

3. 'He is thus talking at ease, because the army (of the enemy) far away.'

10. 'If he were not entangled in his (Citrāṅga's) affairs, would he have given such an advice.'

X. Ananta, incensed at Bhavisa's words, says that he is puffed up on account of the King's favour. He warns the feudatories of Bhuvāla that hard times are in store for them and vows revenge for Bhavisatta's shameful words. He then goes to Citrāṅga's camp, and advises him to begin the attack on Gayaura.

11. सजोतिवि—Appears like a denominative from जुत, Sk. युक्त. Compare vulgar Marāṭhī जुतणे, alternative to जुयणे—to yoke.'

XI.—Citrāṅga asks him to wait and goes to the King again, to take his final reply personally. The King firmly tells him that he would neither give ransom, nor his daughter. Citrāṅga expresses his wonder that the King should be ready to lose his kingdom for the sake of his girl.

1. Jacobi's edition has only the first two words of the Duvai in our edition. The words वणवह्नि etc. to निडुतु form, in our edition, the first line after the Duvai with a word added at the beginning, viz. नरवह्नि without which the line would be incomplete.

Even the Duvai in our edition is a bit faulty in the last half. There are only nine syllables, whereas twelve are wanted.

2. Read कोवपडिच्छिभो for कोविपडिच्छिभो.

8. संपहारि is Absolutive—संप्रसार्य.

11. तुहं बहुमहवियास is addressed to Citrāṅga.

XII. Bhavisa, inflamed at his words, wants to cut away the tongue of Sumitrā and to blind him etc. Dhanavai interposes with words of wisdom. It was not good to ill-treat an emissary.

1. ससिभो-संभितः—Inflamed.'

फुड्ड धणमित्तु नाउं गुणवंतउ अणुदिणु पियवच्छल्लु करंतउ ।
महु वयणिं जिणधम्मि पवत्तिउ सो कहिं नाह कवण गइ पत्तउ ।

घत्ता । तहु गुण सुमरंतु नाह विसुरइ मज्झु मणु ।

करु करिण धरेवि पुणु वि करमि वयणालवणु ॥ १ ॥

तं निसुणेप्पिणु कहइ जसोहरु निसुणइं अच्चुयसग्गपुरंदरु ।
जंबूदीवि भरहि ससिदप्पणि अज्जवखंडि सुसमि अवसप्पिणि ।
अट्ठमि जिणवरिंदि ससिकंतए पंचपयारि नाणि पवहंतए ।
सुयणसमिद्धि समुन्नयमाणए दीह दिवड्ड धणुहं सयमाणइ ।
सुविहिए सिसिरुन्हालए पाउसि जणि वीसद्वलक्खपुब्बाउसि ।
कुरुजंगलि भूवालनरिंदहो पट्टणि हत्थिनायपुरिविंदहो ।
धणवइ रायसिट्ठि सुपसिद्धउ पहुपरिवारे तिवग्गसमिद्धउ ।
परधणु पायधूलि जो मन्नइं पिकिखवि परकलत्तु अवगन्नइं ।

घत्ता । भूवालु नरिंदु सप्परिवाउ समंतिगणु ।

तहो वयणु निएइ किं पुणु पउरु सपउरयणु ॥ २ ॥

तहो कमलसिरि कंत सुमणोहर चक्कलपीणुत्तुंगपओहर ।
वालमराललीलगइगामिणि सव्वहो पइपरिवारहो सामिणि ।
विणएं ताइं मुणिंदु समासिउ तेण वि पुत्तजम्मु आएसिउ ।
सुउ उप्पन्नु सयणु परिओसिउ भविष्यत्तु तहु नाउं पघोसिउ ।
परिवड्डिउ सिक्खविउ महत्थइ सुअसत्थत्थगंथसदत्थइ ।
सा कमलसिरि पुराइयकम्मिं गुरुगहणेण विणासियधम्मि ।
सीलचरित्तकुलक्कमज्जुत्तु वि परिसेसिं कंतिं गुणवंति वि ।
विणयवरिइ इट्ठपियरुल्लिय वरवासहो नीसारिवि घल्लिय ।

घत्ता । हरियत्तहो गेहि जाइवि थिय निव्वुइ जणिवि ।

परिपालिउ वालु लच्छिण दोहित्तउ भणिवि ॥ ३ ॥

वरइत्तिं नयविणयपयत्तहो परिणिय अन्न धीय धणयत्तहो ।
नाउं सरूवसरूवमणोहर उरयडि अज्जुम्मिल्लपओहर ।
ताहिं पुत्तु उप्पन्नु मनोहरु सयलकलाकलावपसरियसरु ।
वंधुयत्तु नामेण महामइ धणहो निमित्तं करिवि महामइ ।
चल्लिउ कंचणमहि सुमरिप्पिणु पंचसयइं वणिउत्तहं लेप्पिणु ।

10. We have to understand that the king has given him the order of permission.

16. चार चरंतिहि—Doing their work of spying'. A cognate verb is चर, having चार-Spying' as its object.

II. 'The spies talk amongst themselves about the army, its leaders and Bhavisayatta. How he was the soul of the army and how even at night, he was seen planning the campaign.

1. Both editions agree in reading अन्तरि भवणि; but अन्तरभवणि would be more correct.

2. अद्भुत्पादु. Jacobi reads उद्भुत्पादु, which is not preferable to अद्भुत्पादु—half-open.'

4. Jacobi reads परिवट्ट=परिवर्तयति for our परिवट्ट=परिवर्षयति. The same difference, -ट्ट for ट्ट is seen a line below in कट्टहिं and कट्टहिं.

9. अंगपाहरिओ—Personal night watchman'.

10. गमिय. Jacobi's गलिय, although neither ungrammatical, nor unidiomatic, is no improvement upon गमिय.

III. The spies report to the King, how the king of Kaccha, and others are fighting the enemy.

1. परिणयनयनिउत्तहो—परिणयनयनियुक्तस्य. नय-नियुक्त is quite in place; but परिणय is not clear. It is perhaps therefore, that Jacobi, in the glossary, suggests the reading परियणयण etc. A transposition, unwillingly done by the scribe, is not unlikely.

4. सुक्के-सुक्केण is apparently used as a noun 'By a draught.'

6. इअ is wrong. It suits neither metre, nor sense. Possibly it is दूअ, read badly. Jacobi has दूअ.

7. From पंचालु थक्कु to end, is object of दिसंइ—points out, tells.'

11. चलकरवालि—With a swiftly moving sword.' This is preferable to Jacobi's बलकरवालि—With a powerful sword.' Perhaps च has been misread as ब.

12. The comparison is classical. Kacchādhiva churned the army, just as churning mountain (मन्दर) churned the water of the ocean.

IV The battle of the five allies of the Kuru king described. The allies are Harivai, Lohajaṅgha, Kacchādhiva, Pañcāla and Parvayavai.

2. 'The first (or front) army was levelled to the ground, makes capital sense. Jacobi's वहुइ for वसइ (वसुषां) makes no good sense.

दन्तदन्तहिं makes a difficulty. Jacobi's दन्तिदन्तहिं would mean 'by means of tusks of elephants.' To be preferred to ours. The meaning then would be 'The army was levelled to the ground, after being driven back by elephants, tusks.'

5. किउ भवउ—They wheeled round', for a flank attack(?).

8. Read सव्वहिं for सव्वहं.

अग्नजलोहु पिहिय सिंगारिं दिनु सुवन्नमेणभिगारिं ।
 आसणु कणयवीहु अप्फालिउ सुयणु वडहु वयणु पक्खालिउ ।
 किउ गउरउ मग्गे पडिसुरिं वरतंबोलु दिनु कण्णूरिं ।
 मयपरिमलघणुसिणामोइउ गंधामलयपिंडु संजोइउ ।
 कंचणपत्ति करंधि समण्णिउ तेण वि सरसु वियारउ जंणिउ ।
 न्हाइवि कमलमहासरि आयउ पइसारिउ संतिहम महाइउ ।
 भोयणु भुंजाविउ सुहचारिहिं छडरसलहुअखंडपयारिहिं ।
 देविणु विणयवयणु संभालिउ चुट्टिउ सलिलु वयणु पक्खालिउ ।
 मिसलिवि परमामोयविमदणु करयलि मलिवि दिनु हरियंदणु ।
 पुणु घुसिणिं मयपरिमलपूरिं पुणु तंबोलु दिनु कण्णूरिं ।
 करपेसियइं णियंवनियत्थइं मणिकडयइं देवंगइं वत्थइं ।
 पुरउ निविट्ट सुअणु अवलोइउ सयलु वि नियवित्तंतु निवेइउ ।

घत्ता । तउ काइं कहमि सुंदरसुयण अम्हहंतणिय विचित्त कह ।
 निसुणंतकहंतहं जणियभय कन्नंतरहो वि दुव्विसह ॥ ११ ॥
 राणउं इत्थु जसोहणु होंतउ सो इउ तिलयदीउ भुंजंतउ ।
 तह भवयत्तु समुन्नयमाणउं मज्झु पियरु वणिवरहं पहाणउं ।
 मायरि मयणवेय सुहचिटी तह नायसिरि नाउं सस जिटी ।
 हउं भविसाणुख्व लहुआरी तिहिंमि ताहं पाणहंमि पियारी ।
 तिन्निमि ताइं आसि गुणवंतउ तिन्निमि जिणवरसासणि भत्तउ ।
 तिन्निमि दिढसम्मत्तपहावइं तिन्निमि गुरुवच्छल्लसहावइं ।
 तिन्निमि दिन्नवउव्विहदाणइं तिन्निमि नयरि समुन्नयमाणइं ।
 तिन्निमि ताइं बहुगुणभरियइं खलविहिकलिकालिं अंतरियइं ।

घत्ता । तं निययकुडुंबु सुमरिवि अंगइं हल्लियइं ।
 हुअ गगिरवाय नयणइं अंसुजलोल्लियइं ॥ १२ ॥
 बहुअच्छरियवयणसंखुत्तिं किउ हुंकारु पुणु वि वणिउत्तिं ।
 अंसु फुसंति चवइ मिगलोयण हेट्टामुहसुहकमलपलोयण ।
 आवइ असुरु इत्थु वलवंतउ सो परिभमइं नयरु जगडंतउ ।
 पट्टणि तेण सयलु जणु मारिउ दल वट्ठिवि समुहि संचारिउ ।
 केण वि कारणेण खलदुट्ठिं हउं परिहरिय तेण पाविट्ठिं ।

वालइ कलण सहु किउ कायन लहु आयउ मल्लु खुहु निसायरु ।
 लइ वटइ अवसाणु निरंतरु नियविकिउ कयंतदंतंतरु ।
 तो पिकिववि अवलंबिय धीरिं मं भीसिय कुमारि वरवीरिं ।
 घत्ता । आघुट्टइं ताइं सत्त परमसिद्धव्वरइं ।

सम्मत्ति जाइं कयकल्लाणपरंपरइं ॥ १६ ॥

तओ आगओ सो अराइन्नराओ महाभीमभाभासुरो भिन्नकाओ ।
 असंतो विसंतो सुपच्छन्नमित्तो कुले सुप्पह्वाण भूआण मित्तो ।
 अखोणीवलग्गो असावन्नभासो घणंधारवोरो कयंदट्टहासो ।
 सिरे उद्धकेसो जलंतंतरिक्खो सचम्मट्टिसेसो भिसं दुण्णिरिक्खो ।
 सया भूलयाभंगुरावत्तगतो दुरालोयणो दुम्मुहो रत्तनित्तो ।
 फुरंताहरुट्टो समीरं गिलंतो ललंतंतजीहो हविं दुग्गिलंतो ।
 महापावकम्मो सुसंवट्टगाढो कयंतुव्व कुद्धो करातुंगदाढो ।
 नराणं वराणं व दिट्ठीविणासो पइट्टो सि तं मंदिरे सो हयासो ।
 घत्ता । आवंतहो तासु धीरु वीरु रहसिं भरिउ ।

वसुनंदउ लेवि मंडलगु करयलि धरिउ ॥ १७ ॥

सो निएवि जालोलिभयंकु अग्गिफुल्लिंददित्तु सयसक्करु ।
 विरसु मुक्कु हुंकारु भयावणु कुरुडकयंतलीलदरिसावणु ।
 तेण वि दिट्ठु कुमारु अकायरु वडवानलिण नाइं रयणायरु ।
 न खमिउं खणु वि भवीसहो कंतिं तज्जिउ सुहडालाव चयंतिं ।
 अरि अरि ढंढवाल भडभोइय कहिं पइसरहि कयंतिं चोइय ।
 खलमुहि वाइओसि पुरलोएं निहणु नेमि पइं अज्जु अजोएं ।
 एम सरोसु चवंतिं वालिं धारायरु निरुद्धु जिह कालिं ।
 दाहिणकरु करवालें चप्पिउ वामउं वसुनंदइण झडप्पिउ ।
 तं निसुणेवि निसायरु झक्किउ परिचिंतइ मणेण आसंकिउ ।
 नउ सामन्नु कोवि नरु दीसइ जो महु समुद्धं भडत्तणु दरिसइ ।
 घत्ता । एउ विरसु रसंतु महं संधारिउ सयलु पुरु ।
 पडिवयणसमत्थु एहउ कोवि न दिट्ठु नरु ॥ १८ ॥
 एहु न इत्थु नयरि संजायउ अन्नु कोवि पासंडिउ आयउ ।
 आसि एत्थु जो राउ जसोहणु तेण वि न किउ किंपि आओहणु ।

10. Read अस्ति for अस्ति. For confusion in distinguishing between त् and छ see supra.

II. The sage begins to explain. There was king at Kāmpilya and Brahmin. The latter had two sons Suvakka and Duvakka. The minister Vimala gets jealous of them on account of the king's favour to them.

6. It is better to read जाहससुण्णयमाणं as a long word.

11. वित्ति of Jacobi's edition is due to a misreading of चि.

13. मत्त्यासुद्ध in Jacobi's edition, for मत्त्यासुद्ध, is evidently due to the misreading or miswriting of the म. For similar mistakes see supra.

III. The King once wanted to send a man to go the King of Simhaladvīpa and the Brahmin Vāsavadatta recommended his son-in-law. Upon the minister finding fault with the latter, an altercation ensued between the Brahmin and minister.

8. महाराय etc.—Jacobi reads महाराय separately, as a vocative. Not bad. But our महारायसहर्हि makes capital sense, as meaning 'stupid people tremble in assemblies of great kings.'

10. Read मंतिहि, with a short ति.

IV The minister was incensed and resolved to have his revenge on the Brahmin. In the mean-while the son-in-law set out.

7. जीवणु—Means of livelihood,. Cf. तो ते जीवणु अन्नदो दिज्जह in V 5 below.

8. Read विमल and मंति separately.

V The son-in-law's errand made his Mother-in-law and wife anxious. When after a long time he had not still returned, the king also got anxious about him and the present. Duvakka foretells the return of his brother-in-law in four days.

1. Jacobi's first half is metrically faulty. It runs सा वि सुकेस आस न पूरह. नउ will mend matters.

6. First word of latter half in Jacobi is जीवणु, which must mean जीवणु and nothing else. Is it misreading? The only other place where Jacobi's edition has the word is VI. 12 below, where it reads जीवलो वि. Our edition has a clear जीवणोद् which is correct. Is जीवलो वि due to bad splitting up? Very likely.

VI. The Minister said that Duvakka should not raise false hopes. Duvakka reaffirmed his statement. An altercation ensued. Duvakka said, 'Whoever turns out to be false will be (should be) punished by people.'

4. Read न for नं, which is a misprint.

6. विमल and मंति have got to be separated.

7. अज्जवि दिव्वा केवि चिरावद—He will still be late by several days.'

VII. The King stopped them and asked them to refer to an authoritative person, who would settle the dispute. They went to a Yakṣa and asked him when the King's messenger would return from Simhaladvīpa.

VIII. The Yakṣa told them how the messenger had squandered his

अहरइं अलयराउ संचारिउ कज्जलु छुहु तिलउ वद्धारिउ ।
 सिहि पच्चक्रु पुरउ पज्जालिउ लग्गजोग्ग सुमुहुत्तु निहालिउ ।
 ता सुहपियदंसणि अणुराइय भविष्यत्तकरपल्लवि लाइय ।
 घत्ता । एक्कासणि ताए वइसारिप्पिणु किउ विणउ ।
 पियवयणु चवेवि असणिवेउ उप्पमिवि गउ ॥ २१ ॥
 सोहहिं ताइं तेत्थु वरइत्तइं सरलसहावइं सुंदरचित्तइं ।
 निहुअनेहनिवभरमणमिसलइं सुहमारुयपरिओसियमसलइं ।
 नवसयवत्तसमुज्जलवत्तइं चंदप्पहजिणहरि संपत्तइं ।
 भामरि देवि विहइ सणाहहो दरिसिवि पुज्जमहिम जिणनाहहो ।
 चंदप्पहजिणभवणहो तिन्नइं लीलइं नियमंदिरि अवइन्नइं ।
 तहिंमि संति संतिहरि करेप्पिणु विणएं कुलदेवय सुमरेप्पिणु ।
 घत्ता । एत्तियइं करेवि नियकुलमग्गअहिट्ठियइं ।
 सुहपिम्मरयाइं रइवावारि परिट्ठियइं ॥ २२ ॥
 निज्जुणि वियणि गोहि निवसंतहं कामकामु आहारु असंतहं ।
 मयणवियारु ताम उप्पज्जइ अच्चुव्वभडविलासरइ छज्जइ ।
 रमहिं भोय परिवट्ठियमयणइं निवभरदरमउलावियनयणइं ।
 दियहि दियहि अन्नन्नइं कीलइ सुरवरवरविज्जाहरलीलइ ।
 सरहसगाढालिं गणपीलइं निहुअसरसपरिउव्वणसीलइं ।
 वरपल्लंकतूलिसुहसयणइं अवगणियसुवन्नमणिरयणइं ।
 सरसख्वजोव्वणमयमत्तइं कयनहनियरकलंकियगत्तइं ।
 उव्वभडसुरयमल्लपडिमल्लइं फुडियाहरइं सिढिलधम्मिल्लइं ।
 थियइं एम परिवासियगत्तइं अभियरसोव्वमभोगासत्तइं ।
 ताम जाम नवनेहनिरंतर कालहो गय वारह संवच्छर ।
 घत्ता । एत्तियए कहेवि धणवालं सरसइ नमिय ।
 भविसत्तहो कव्वि संधि समाणिय पंचमि र्थ ॥ २३ ॥

पञ्चमः सन्धिः

१ B इत्तियइं २ C adds इय भविष्यत्तकहाए पयडियवम्मत्थकाममोक्खए बुहधणवालकयाए पंच-
 मीकउव्वण्णए भविष्यत्तत्तिलकुरपवेवविवाइकज्झाणवण्णणो णाम पंचमो सन्धी परिच्छेओ सम्मत्तो ॥

पढमउं सियपंचमिहि लइज्जइ सुअपंचमि सा तेण भणिज्जइ ।
 अक्खमि जेम मुणिंदहं सिट्ठी तेहिंमि जिणपरमागमि दिट्ठी ।
 चित्तियकामधेणु जा सुक्खहो सुहसोवाणपंतिकयमोक्खहो ।
 सुयणहिं जिणसासणि उवसंतिहिं किज्जइ जिम्ब घरवासि वसंति
 घत्ता । जो ताहि फलेण वंच्छइ सासयसुक्खनिहि ।
 जाणेविणु तेण पढमउं ता उववासविहि ॥ ३ ॥
 एक्काहारु करिवि तव तन्हइं सुमरिन्वउ चउत्थिअ वरन्हइं ।
 पच्चक्खवि पच्चक्खें सूरिं विसयसंगु परिवज्जिविं दूरिं ।
 रयणि वसिवि चंचलु मणु खंचिवि पुणु पच्चूसकालि जिणु अंचिवि
 नाणहो गुरुहु विमुक्कवियारिहिं पुज्ज करेविणु अट्टपयारिहिं ।
 तिहिं सक्खिहिं उववासु लइज्जइ परमजिणागमजुत्तिए किज्जइ ।
 अच्छिज्जहु सुहझाणु समारिवि घरवावारु हियइ अवहारिवि ।
 दसविहु धम्मक्खाणु सुणंतहं जीवाजीवपयत्थ सुणंतहं ।
 धम्माहम्मवियारणु लक्खिवि अखलिउ वंभचेरु परिरक्खिवि ।
 तिन्नि काल जिणनाहु नवेप्पिणु तद्दिणु रयणि वि एम गमिप्पिणु ।
 पुणु दिवसयरउअइ पडिबन्नइं जिणपुज्जाविहाणसंपुन्नइं ।
 छट्ठिहिं एक्कवार भुंजिन्वउ तवविहि पुन्नपुंजु पुंजिन्वउ ।
 घत्ता । अच्छिन्वउ एम मासि मासि सियपंचमिहिं ।
 तवनियमगुणेहिं जाम समाणिय सयलविहि ॥ ४ ॥
 पढमउं पंचमास उवसिज्जइ पुणु संवच्छर पंच लइज्जइ ।
 सन्वइं सत्तसट्ठि उववासइं होंति महातवरिद्विपयासइं ।
 पच्छइ पुणु उज्जवणु करिन्वउ पंच पयारु सन्वु वि वरिन्वउ ।
 पंचिदियहं वियारु जिणेन्वउ भंगलु पंचपयारु भणिन्वउ ।
 पंचाचारु करणु अणुमन्निवि पंच लएवि पंच अणुमन्निवि ।
 चामरकलसच्छत्तभिगारइं ताइंमि दरिसिवि पंचपयारइं ।
 पोत्थइ पंचमिसत्थु लिहाइवि पंचवन्नवत्थइं उच्छाइवि ।
 जासु नाहिं उज्जवणविहोउ तहो विउणारउ तं जि निओउ ।
 घत्ता । सुव्वयवयणाइं कमलइं सिरिण पडिच्छियइं ।
 करमउलि करेवि निविहंतरिण समिच्छियइं ॥ ५ ॥
 सुव्वयाइ जं कट्ठिउ हियत्ति कमलइं तं जि लयउ परमत्थि ।

VI They then go to Gayaura, Tilayadīva, and travel over the six seas. Returning to Gayaura again, they find that their children and friends are all gone.

1. Read मन्दरि for मन्दिरि. To great mountain of that name is meant.

VII. They are astonished that every one has perished. It is Pahacūla's time to transmigrate and dying, he is reborn as Suvasundhar, the son of the overlord of Gaṇadharvas.

4. This line lacks one syllable. Read निरवि for निवि, and the line becomes flawless both as to metre and sense. Jacobi's edition has the right reading.

5. Read माल निरवि for मालणिरवि.

8. रायहिं at the end of both the halves is equal to राजभिः (=राज्ञां) and राजैः. Jacobi reads ०सुहभूअहं for ०सुह रायहिं and चितियरुवहं for चितिय रायहं, which also makes capital sense.

VIII. Rayanacūla and Hemanjaya are born again as sons of Suvasundhara. The latter takes Dīkṣā from Muni Sirihara and in the end dies never to be reborn. His sons go on a hunt one day and find a deer in love with a roe.

5. Read त्वचरण are one word.

10. Jacobi reads इकजुवाणमठ together, which is surely not preferable to our reading.

11. Jacobi reads गलाअसत्तगड. He should either have read गरुयासत्तिगड (गरुकासत्तिगतः) or like our edition गरुयासत्तियड.

IX The killing of the couple of deer by a huntsman, grieves them very much. They put their sons on the thrones, and retiring, meet death by privation and get final Nirvāṇa. Thus ends the story.

3. Read गय. म is either a misreading or misprint for ग.

9. The poet gives personal information. He belongs to the Dhakkat-clan of Banias and is the son of Māesara and Dhaṇasiri.

X The poet now admonishes the people. They should observe the Suyapancami now.

1. Join चितियसुहनिहाय together.

7. Jacobi's सुद्विद्वि does not make as good sense as our वृद्धि.

XI. He finishes by telling, how, as a fruit of Suyapancami, Bhavissatta and others were released from the bonds of action in the fourth birth.

1. अहो लोचरो. This address, and अहो again in line 9 below, amply show that the poem was meant for oral recitation before an audience of laymen. The often repeated निहयहं, अहो निहय अंचट्ट of VI ii 3 and such other phrases also corroborate this view.

अहो नरिंद महु मणु संवटइ खलइ बुद्धि रणरणउं विसटइ ।
 विन्निवि सुय घट्टिय परएसहो मंच्छुइ हउं भायणु हुउअयसहो
 विहिं तिहिं वरिसिहिं सत्थु परावइ एत्तिउ कालु न कोवि चिरा
 गयवइयहिं वणिवरवरपत्तिहिं उम्माहउ रणरणउं वहंतिहिं ।
 घरि घरि नियकम्मइं परिचत्तइं घरि घरि ओवाइयइं पउत्तइं ।
 जे जे सामुदिय वाणिज्जिय ते ते कोक्किवि राएं तज्जिय ।
 अहो तुम्हइं न सुणिउं देसंतरि वोहितिथयहं पमाउ जलंतरि ।
 पुच्छिज्जंतु वि नायरलोयहिं पर सिरु धुणहिं वयणु अवलोयहिं ।
 घत्ता । नायरहं सएहिं पुच्छिय पहि पंथियहं सय ।
 पर सिरु विहुणंति को वि न जाणइं कहिमि गय ॥ ९ ॥
 विद्वाणउं सुहकमलु सख्वहिं नियचरियहि अप्पं परिद्वयहिं ।
 हा विहि मइं सिक्खविउ विरुवउ मंच्छुइ महुमि अंगि संभूअउ ।
 परहो सरीरि पाउ जो भावइ तं तासइ वलेवि संतावइ ।
 वटइ असरणु कालु पउत्थहो दुक्करु किंपि कुसलु तहो सत्थहो ।
 किं समुद्दि वोहितिथइं फट्ठिवि वोइय सलिलि सयल आवट्टिवि ।
 किं महुतणउं वयणु मणि बुद्धिज्जिवि मुअ विन्निवि अवरुप्परु जुज्झि
 नियदुच्चरिय सयलु मणि भावइ अण्णु वि सुअविओउ संतावइ ।
 ताहिं वि दुक्खु जाउ विउणारउ दुक्कहणीउ गुज्झु विरुआरउ ।
 घत्ता । पुरि अँभरहुल्लु सरससहाउ सणेहवउ ।
 खेड्डे णइं केम नंदणु हत्थावारगउ ॥ १० ॥
 एत्थंतरि अच्छरियपहाणउं तिलयदीवि संचरिउ कहाणउं ।
 तहिं वरनयरि वियणि निवसंतहो इच्छियकामभोय भुंजंतहो ।
 एक्कहिं दियहिं पगुणगुणवंतए बुच्चइ भविसयत्तु नियकंतए ।
 नाह तइउ मइं नउ पैरियाणिउं एत्तिउ कालु कहिमि नउं पुच्छिउं ।
 थिय चिंतंति सुइरु वंच्छिअवइ अवसरु कहिमि न हुउ पुच्छिअवइ ।
 कवणु देखु जहिं तुहुं उप्पन्नउं कवणु नयरु सुरसिरिसंपुन्नउं ।
 राणउं कवणु तित्थु दिहिगारउ कवण जणणि पिउ कवणु तुहारउ ।
 घत्ता । तं निसुणिवि तेण णियसहएसहो संचरिउ ।
 जलु नयणिहिं सुक्खु हियवउ कलुणसरहो भरिउ ॥ ११ ॥

6 गलियगव् ववसायअणायर for गलियगव्-
ववसाय अणायर

| | |
|------------------------|--------------------|
| 9 मयणाउदीउ | „ मयणाउ दीउ |
| XIX 2 मउअतूलपहंकि | „ मउअतूलि पहंकि |
| 3 कनोसन्नियवायहि | „ कनोसन्निय वायहि |
| 10 मसिखप्परिण | „ मसि खप्परिण |
| XX 2 नं दाइउ | „ नंदाइउ |
| XXII 3 पर इत्तिउ | „ परइत्तिउ |
| 7 बहुवहं मि | „ बहु महंमि |
| XXII 12 महि सारविउ | „ महिसारविउ |
| 14 उच्चवरासणइं | „ उच्च वरासणइं |
| XXIII 4 विसेसविहोएं | „ विसेस विहोएं |
| XXIV 7 पुव्वकियसहकम्मि | „ पुव्वकिय सहकम्मि |

SANDHI VII

| | |
|-----------------------------|--------------------|
| I 3 कम्मरहो | „ कसमरहो The |
| सम were evidently so read | |
| from a badly written मम. | |
| 4 विजयलिहिय | „ विजय लिहिय |
| 6 बहुवंधं | „ बहुवंधं |
| 9 भंडारइं | „ भंडारहिं, latter |
| influenced by the foregoing | |
| वहणहिं. | |

| | |
|-------------------|-----------------|
| 8 नियसहएस | „ निवसहएस |
| II 2 परिविद्धिय | „ परिविद्धिय |
| 3 तरेसहं | „ नरेसहं due to |
| careless writing. | |

| | |
|-------------------------------|------------------|
| 4 भविसत्तु | „ भविसत्तु Metre |
| requires only four syllables. | |

| | |
|------------------|-------------------|
| 4 जाएसइ | „ जा एसइ |
| 8 अणुज्जुअजंपणउं | „ अणुज्जुअ जंपणउं |

| | |
|--------------------|-----------------|
| III 10 भणइं | „ घणइं |
| V 2 कुट्ठंगण गेहदो | „ कुट्ठंगणगेहदो |

| | |
|-----------------------------|------------------------------|
| VI 3 दुक्खमद्वन्नवि वित्तिउ | „ दुक्ख महन्न विवि-
त्तिउ |
|-----------------------------|------------------------------|

| | |
|-------------------|--------------------|
| 5 वन्धुयत्ति | „ वन्धुयत्तु |
| ८ दुव्वयणमवित्तिए | „ ८दुव्वयणमवित्तिए |
| 8 वन्धुयत्तु चरिउ | „ वन्धुयत्तुचरिउ |
| IX 3 पोयंतरवरमवणि | „ पोयंतर वरमवणि |
| 6 नियउच्छिहिं | „ नियउच्छिहिं |

3 दोत्थिउ for दोच्छिउ

| | |
|------------------------|-----------------------------|
| 5 साथु गदहु | „ साथुगदहु |
| XI 2 सइच्छ० | „ सइत्थ० |
| 7 हुअ | „ हुअ |
| 8 सल्लिआवत्तइं | „ सल्लि आवत्तं |
| परम्मइपत्तइं | „ परम्मइ पत्तं |
| 9 आसन्नविहुरउट्ठावइहिं | „ आसन्न विहुर
उट्ठावइहिं |

| | |
|-------------------|---------------|
| XII 7 असंति | „ अ संति |
| XIII 7 जाणजंपाणइं | „ जाण जंपाणइं |
| 8 ०छनिउत्तहिं | „ ०छनिउत्तइं |
| वणिविहइ | „ वणि विहइ |

SANDHI VIII

| | |
|---------------------|-----------------|
| I 2 पवंचुअ विस्समणु | „ पवंचुअविस्सद० |
|---------------------|-----------------|

| | |
|---------------|------------|
| II 4 परिहच्छु | „ परिहत्थु |
| 8 सयलसहि० | „ सयलसहि० |

| | |
|-------------------|----------------|
| IV 4 वीरचरिउ | „ वीरचरीउ |
| V 5 निय वरविळयहिं | „ नियवरविळयहिं |

| | |
|-------------|-------------|
| 8 अणेय उवाय | „ अणेयउ वाय |
|-------------|-------------|

| | |
|---------------|---------------|
| 9 ०संगिच्छणइं | „ ०संगिच्छणइं |
|---------------|---------------|

| | |
|----------------------------|-----------------------------|
| VII 3 दंसणकोरुहलपिय इत्तिउ | „ दंसण कोरुह-
लपियइत्तिउ |
|----------------------------|-----------------------------|

| | |
|----------------|-----------------|
| 7 निहित्तचित्त | „ निहित्त चित्त |
| 9 ताइं | „ ताइ |

| | |
|----------------------|-------------------|
| IX 5 छरेथुरयपिज्जरीउ | „ छरेथुरइपिज्जरीउ |
|----------------------|-------------------|

| | |
|------------|----------|
| X 3 वणपूरउ | „ वणतूरउ |
|------------|----------|

| | |
|----------------------------|-----------------------------|
| XI 6 गुज्झावरणणुदसणिउत्तइं | „ गुज्झावरणणुद
सणिउत्तइं |
|----------------------------|-----------------------------|

| | |
|------------------|--------------------|
| XII 8 अद्ववि जि | „ अद्वविजि |
| विणिग्गय पाहिहिं | „ विणिग्गय पाहिहिं |

| | |
|--------------|-------------|
| XV 3 एवइंतरे | „ एवइंतरे |
| 5 अम्वहं सिय | „ अम्वहंसिय |

| | |
|---------------------------|----------------------|
| XVI 7 दुक्खमद्वन्नवि दोइय | „ दुक्ख महन्न विदोइय |
|---------------------------|----------------------|

| | |
|-----------------|-------------|
| XIX 4 सा अभियेण | „ साअभियेण |
| 16 विवाहकिय | „ विवाह किय |

SANDHI IX

| | |
|-------------------|----------------|
| I 8 तदिं जि महानर | „ तदिं महानर |
| II 1 अवउंनिययीहिं | „ अवउंनिययीहिं |

सा वायंतु पृथु संपाइउ तुह सुहसुहदंसणु निज्झाइउ ।
 पइं अक्खिउ वित्तंतु चिराणउं पट्टणु खंडु जेम हउ राणउं ।
 पुथु भोयणु भुंजाविउ लीलइं विज्जिवि थियइं असंगाकीलइं ।
 आयउ असणिवेउ बलघंतउ सो वि पुण्वकम्मि उवसंतउ ।
 निं तुहुं मज्झु दिन्न सहुं वित्तिं मइं परिणिय परिओसियगित्तिं ।
 विणिगवि थियइं भोय भुंजंतइं रहरसपसरमहामयमत्तइं ।
 एत्तिउ कालु जाउ सुहसंगउ एव्वहिं नितु उम्माहिउ अंगउ ।

पन्ना । निम्नुत्त म्भंनि जणणि परमसम्भावयय ।

मा मज्झु विओइं किं जीवइं किं मरिवि गय ॥ १४ ॥
 तो परि मंतु विणिं तं तिज्जइं जेण नियमसज्जणहं मिलिज्जइ ।
 किं नद्धणं नि एण विहोपं जं न दिहु सुद्धिं नंभवलोपं ।
 जं महु भगणोदं रयंणं जं सुद्ध अंधारइं नचंतण ।
 जं महु विणिणंनम पिच्छंतण तं सुद्ध पत्थु नयरि अच्छंतइ ।
 तो परि एत्तिं एउ पयंजतं लहु मल्लवमणिरयणइं पुंजइं ।
 विणिगवि वाग्वाए उव्वलइं मापरवीणि वदेविणु घल्लइं ।
 तो एत्तिं माग्वादि को एत्तिं तो अम्महं नियमयरहो नेगइ ।

पन्ना । ओत्तिं एउ वाग्वाए उव्वलवाग्वाणि परिद्रियइं ।

ओत्तिं एउ वेत्तिं रयणपुंज पुंजतं क्रियइं ॥ १५ ॥
 ओत्तिं एउ विणयम जय कामिनि सुद्धिं निविउ वाग्वाणइं ममारिणि ।
 वेत्तिं एउ मरिणयणं मरिणयं मंवादिनि वग्गंमणि धरियउ ।
 वेत्तिं एउ वेत्तिं वेत्तिं विमयेवि नीयमिणइं लोको विवाहो वेत्तिं ।
 एत्तिं एउ विणु अउत्तमानेउवि किउ अवाग्वा विज्जि लयमेउवि ।
 वेत्तिं एउ विणयं मंवादि निवि दिग्गि दिग्गि वाग्वाए उव्वलइ ।
 एत्तिं एउ वेत्तिं एउ वाग्वा वेत्तिं विणोउ जाउ वेत्तिं वाग्वा ।
 वेत्तिं एउ वेत्तिं एउ वेत्तिं एउ वेत्तिं एउ वेत्तिं एउ वेत्तिं ।
 वेत्तिं एउ वेत्तिं एउ वेत्तिं एउ वेत्तिं एउ वेत्तिं एउ वेत्तिं ।
 वेत्तिं एउ वेत्तिं एउ वेत्तिं एउ वेत्तिं एउ वेत्तिं एउ वेत्तिं ।

पन्ना । वेत्तिं एउ वेत्तिं एउ वेत्तिं एउ वेत्तिं एउ वेत्तिं ।

वेत्तिं एउ वेत्तिं एउ वेत्तिं एउ वेत्तिं एउ वेत्तिं ॥ १६ ॥
 वेत्तिं एउ वेत्तिं एउ वेत्तिं एउ वेत्तिं एउ वेत्तिं ।

तिय भयविहल जाय नउ संठिय एउ काइं पभणंति समुद्विय ।
 धीरिय नरिण होहि भयवज्जिय आइय इत्थ केवि वाणिज्जिय ।
 घत्ता । तं पिक्खवि ताए वंधुअत्तु लज्जाभरेण ।

थिउ वयणविलक्खु पण्ड नाइं मसि सप्परिण ॥ १९ ॥
 पिक्खवि भविष्यत्तु सियवंतउ सालंकारवयणु सकलत्तउ ।
 झत्ति लिहेवि फुसिउ नंदाइउ थिउ सविणु कसणु विच्छायउ ।
 कयपणाउ संवरिवि निलीणउं चिरु दुच्चरिउ सरंतु विलीणउं ।
 सज्जसवसि वहंतु आयह्णउ भविसिं वुत्तु भाइ थिउ भल्लउ ।
 कहिं परिभमिउं कालु किम सेविउ कवणु पणसु वणिज्जे सेविउ ।
 काइं विहत्तु वित्तु ववसायहो कुसलु खेसु सव्वहो संघायहो ।
 तिं वयणिं मणाउ आसासिउ अंसुवाए पडिवयणु पयासिउ ।
 कुसलु कहिमि किं होइ वरायहो दुन्नयदोसविडंविक्कायहो ।
 हउं पाविट्ठु धिट्ठु अकियत्थउ भट्टायारु दुरासु विगत्यउ ।
 नियकुलमग्गायारविरोहउ इहलोयहो परलोयहो दोहउ ।

घत्ता । दोहत्तणसाउ महु इहलोयवि संभविउ ।

दुहदुम्मियदेहु दीवि दीउ परिभमिउ ॥ २० ॥
 एवहिं करहि किंपि जं रुचइ कित्तिउ वारवार किर वुच्चइ ।
 मइं अवराहु तुम्ह किउ दोहिं केण वि दुम्मइमणवामोहिं ।
 तं जइ खमहिं न खमहिं कयाइ वि तो अम्हहं तुहुं सरणु सयाइवि ।
 तं निसुणेवि पयंपइ जिट्ठउ जं किउ तुम्हि तं जि महु सिट्ठउ ।
 एवहिं पुणु सुवियप्पिउ किज्जइ तं न नट्ठु जं वलिवि लइज्जइ ।
 लइ संवरहो जाहु नियदेसहो होउ च्छेउ सव्वहंमि किलेसहो ।
 सयलहं विणयालाव पयंपिय सयलहं गंधामलय समप्पिय ।
 सयलवि गय तं कमलमहासरु तो जाणिवि एकंतहो अवसरु ।
 भविसइं वुत्तु भवीसु महानरु सामिय मज्झु महंतु महाडरु ।
 चिरु वावरिउ जेण निन्नेहउ तासु न गम्मइ नीसंदेहउ ।

घत्ता । तुहुं एकसरीरु एयहो बहु समूहु समउ ।

जइ दोसहु जंति तो पाणहंमि करंति भउ ॥ २१ ॥

तो वुच्चइ विहलहलसहाविं सच्चउ एउ परमसव्भाविं ।

अंतरिय-अन्तरित
 अंतरिवि-अन्तरित्या
 अंतराय-Skt.
 अंतराल-Skt.
 अंतरिक्ष-अन्तरिक्ष
 अंतैर-अन्तःपुर
 अंदोलय-आन्दोलक M. आंदोला
 अंघ-Skt.
 अंघयार-अन्धकार
 अंघयारण- " "
 अंघलय-अन्धः M. अन्धळा.
 अंधार-अन्धकार M. अन्धार, अन्धेर (G.
 H. also)
 अंधारिय-अन्धकारित
 अन्न-अन्य
 अन्नइय-Our text and Jacobi's reading
 VI 1, 1. The Desi I 19 gives
 तित्त-एतत् as equivalent. But this
 is an Adj. of सुवपंचमि and so
 highly unsuited. To prefer B's
 reading वणइय? See Notes.
 अन्न-अन्यान्
 अन्नाण-अज्ञान
 अन्नाय-अन्याय
 अन्नैक-अन्यैक M. आणीक
 अन्नोन्न-अन्योन्य
 अपत्तिय-अप्रार्थित
 अपरजिय-अपराजित Sktism
 अपवगा-अपवर्ग
 अपहत्य-अपहस्त Sktism.
 अपार-Skt.
 अपाव-अपाप
 अपिच्छणिज्ज-अप्रेक्षणीय
 अपिच्छमाण-अप्रेक्षमाण
 अपुज-अपूज्य
 अपूर-अपूर्ण
 अप्य-आत्मा M. आप H. आप
 अप्पइ-अप्यति
 अप्पए-अप्यति One expects अप्पइ, but the

preceding forms सुवप, सुवप
 have influenced this one. अप्ये
 in the Notes on IV 7, 8 is less
 correct. [tism
 अप्पडिक्क-अप्रतिक्क Sktism or Prakri-
 अप्पण-आत्मन् cf. M. आपण G. also
 अपमत्त-अप्रमत्त
 अप्पमाण-अप्रमाण
 -अल्पमान I 2, 5
 अप्पसाय-अप्रसाद
 अप्पायइ-आपादयति. तथु अप्पाइ VII 8, 2.
 See Notes
 अप्पाण-आत्मन् M. आपण
 अप्पाहइ-(संदिग्धति). He. Gr. IV 180.
 अप्पुण-आत्मन् Vul M. आपूण
 अप्पाळइ-आत्पाळयति. M. आफळणं
 अवभंजण-अभ्यञ्जन
 अवभंजिय-अभ्यञ्जित
 अवभत्तिय-अभ्यर्थित
 अवभंतर-अभ्यन्तर
 अवभरहुइ-अभ्यर्हणीय
 अवभहिय-अभ्यधिक
 अवभास-अभ्यास
 अवभासइ-अभ्यासयति
 अवमुत्थाण-अभ्युत्थान
 अवमुदरइ-अभ्युदरति
 अवमुदरण-अभ्युदरण
 अवभौय-आमोग
 अवभोट-a people. See Notes
 अभय-Skt.
 अमक्ख-अमक्ष्य
 अमंग-Skt.
 अमोयण-अभोजन
 अमय-अमृत
 अमग-अमार्ग
 अमंगल-Skt.
 अमण्ण-अमण्य
 अमरिद-अमरेन्द्र
 अमल-Skt.

घत्ता । न पर्यासिउ गुज्जु दूरवियणमदा नइण ।

इत्तिगइं कहेवि संधि समाणिम भगवइण ॥ २४ ॥

पणुः गन्धिः

ससिकंति ससिण्यहु परमजिणु पणविणिणु भावं एकमणु ।

पुणु कहमि कवहु दुनयभरिउ तइ सलवंधुयत्तहो चरिउ ।

भविंसि ते सयलवि सम्माणिवि नियक्तसमारहो संत परिगाणिवि ।

जोइवि सइं हत्ये संचालिय विज्जय लिहिय पयउ संभालिय ।

सयलहं नियनामंकइं दिनइं वासणतुंडइं करिवि पच्छन्नइं ।

निविडइं बहुबंधइ बहुमोहइं कम्मरयहिं उक्खित्तइं चोलइं ।

वहणहिं भंडारहिं संजवियइं अंतरगुज्जपणसह ठवियइं ।

तं पिक्खिवि गंजोल्लियगत्तहिं लोयहिं निवसहणसु वलंतहिं ।

दूरट्ठाणु मुणिवि मणि झुरिउ पक्खहं कारणि सुट्ठु विसुरिउ ।

होउ सुमंगलु भविसनरेसहो चालिय जेण लमुहं सहणसहो ।

घत्ता । नियजम्मभूमि सुभरंतइहिं दूरंतरु हियइ धरंतिवहिं ।

सहणसहो सवडम्मह हुअहिं उम्माहउ किउ वणिवरसुवहिं ॥ १ ॥

चवइ कोवि संभरिवि सणसहो मंच्छुहु होसइ च्छेउ किलेसहो ।

कोवि भणइं परिवद्वियमंगलु अज्जवि मित्त दूरि कुरुजंगलु ।

कोवि भणइं ओवाइय देसहं जइ दुत्तरु मयरहरु नरेसहं ।

कोवि भणइं भविसयत्तु सउन्नउं जा एसइ बहुसियसंपुन्नउं ।

एहु पुणु बंधुयत्तु सियवज्जिउ काइं कहेसइ गंपि अलज्जिउ ।

घोसण देवि वणिज्जे आयउ नियमूलुवि दूरासिं खाइउ ।

कोवि भणइं लइ तुम्हि सवारहो बहुदुविरुहु वोल्लु अवहारहो ।

घत्ता । कोवि जंपइ च्छेयहो अप्पणउं मं करहु अणुज्जुअ जंपणउं ।

इउ बंधुयत्तु जइ संभलइ तो तुम्ह मिरिय मत्थइ दलइ ॥ २ ॥

इत्थंतरि सुमुहुत्तु समारिउ किउ चउक्कु चंदणु वद्धारिउ ।

पुज्जिय जलदेवय वित्थारिं पुप्फक्खयवलिदीवंगारिं ।

सहं लोयहिं आरुहु महानरु सुक्कबंध उच्चल्लिय मोगगरु ।

१ C adds इय भवित्तकथाए पयडियम्मत्थकाममोक्खाए बुद्धयणवालकयाए पंचमिफलवण्णणाए बंधुयत्तिलयपुरप्पवेसभविषदत्तमेलापणं णाम छट्ठमो संधी परिच्छेओ सम्मतो ।

अवत्थु-अवस्तु

अवबोह-अवबोध

अवमाण-अपमान

अवमाणइ-अवमानयति

अवयरइ-अवतरति

अवयव-Skt. संज्ञावयव नाई नह तम्बिर V 9,

11. The parts i. e. rays of the evening twilight.

अवयार-अवतार

अवयारिय-अवतारित

अवयास-अवकाश

अवर-अपर

अवरह-अपराह

अवराह-अपराध

अवरुण D-(=परिरम्भ) Deśi I 11

अवरुपर-परस्परम्

अवलक्षण-अवलक्षण

अवलम्बिय-अवलम्बित

अवलेय-अवलेप

अवलोय-अवलोक

अवलोयइ-अवलोकयति

अवलोयण-अवलोकन

अवस-अवश्य

अवसइ-अपशब्द

अवसप्पिय-अपसर्पित

अवसप्पिणी-अवसर्पिणी See Notes

अवस-Skt.

अवसान-अवसान

अवसेस-अवशेष

अवहतिय-अपहस्ति

अवहरइ-अपहरति

अवहरण-अपहरण

अवहार-अपहार

अवहारइ-अपहारयति

अवहिय-अपहित X 8, 2; XII 6, 11; XIII

4, 15 Suits all these.

अवहेरि-(=अवधारणं) Coll M. हेरणं

अविक्षण-अवेशण

अविचट-Skt.

अविणय-अविनय

अविणास-अविनाश

अविणासिय-अविनाशित

अवियड्ड-अविदग्ध

अवियप्प-अविकल्प

अवियल-अविचल

अवियाणिय-अविज्ञात

अवियार-अविचार

अवियारिय-अविचारित

अवरोह-अवरोध

अविसट्ट-अविष्ट (= अत्यक्त) तेहइवि काळि अवि-
सट्टमोह XIV 14, 5. Jacobi's
प्रसाधित does not suit at least
here.

अविसन्न-अविपण्ण

अविसाय-अविषाद

अविसिद्धय-अविशिष्ट meaning 'common,
vulgar'.

अविसुद्ध-अविशुद्ध

अविदित्य(त्तु)-अविभक्त. भाइहुं पुण अविदित्य(त्तु)
हरंतहं X 13, 7 'Brothers, sharing
common property'

अविदाय-अविघात

अविहेय-अविधेय

असइ-अभाति

-असती

असंहमं-असंभ्रमम् कारणं न याणिमो असंहमं IV
7, 11

असक-असक्त

असगाह-असद्गह

असंक-अशङ्क

असंख-असङ्ख्य

असंग-Skt.

असद्य-असत्य

असदु-अशस्तम्-forbidden or bad. लद अब्बि
किजइ तं असदु XXI 1, 12. See
Emendations

असणिधेय-अशनिधेय A name

असणेद-अशेद

महसइहिं दडत्ति हियउ पडिउ छुडु गहिरमहासमुहि चडिउ ॥ ५ ॥

वहणसमूहु निएवि जलि जंतउ भविसयत्तु रुणरुणइं महंतउ ।

काइं करमि जं छलिउ अणिट्ठिं वंचिउ पुणु वि तेण पाविट्ठिं ।

विहलु जाउ जं चिरु परिचित्तिउ पुणरवि दुक्ख महन्न विधित्तिउ ।

तं सहएसगमणु नउ साहिउ जणणिहितणउं वयणु नउ चाहिउ ।

गयउरि वंधुयत्तु पइसंतए धणवइघरि सोहलयमहंतए ।

महु आगमणवयणु अलहंती उम्माहउ रणरणउं वहंती ।

हयदाइयदुव्वयणभवित्तिए एव्वहिं मरइ माइ विणु भंतिए ।

घत्ता । हउं वंचिउ वंधुयत्तुचरिउ चंगउ पिसुणत्तणु वावरिउ ।

खलखुदपिसुण विवरीयविहि पूरंतु मणोरह होउ दिहि ॥ ६ ॥

अण्णु वि आसि महादिहिगारउ पियकलत्तु पाणहंमि पियारउ ।

न मुणहं तहिंमि कावि गइ होसइ अह जं जेण गहिय तं तासइ ।

मइं वंचिवि जो पोयइं पिल्लइ सो अवसाणि सावि किं मिल्लइ ।

इच्छइ जइ वि नाहि तो फिट्ठइ दिदसीलहो वलेण जइ छुट्ठइ ।

एम सुइरु सुविषणु करंतउ पुणु पुणु पियमुहकमलु सरंतउ ।

थिउ जोयंतु ताम जलवम्मइं जाम हुअइं नयणहंमि अगम्मइं ।

पियमुहसुहदंसणु अलहंतउ विरहविसमवेयण असहंतउ ।

वुण्णउं रुलुघुलंतु परिसक्खिवि दसवि करंगुलीउ मैसरक्खिवि ।

चलिउ पुणु वि सविलक्खहिं पायहिं तरु पहणंतु सिदिलकसघायहिं ।

जहिं सैंउं पिणण आसि कीलंतउ तं लयभवणु पुणु वि संपत्तउ ।

घत्ता । वणि रमियइं भमियइं कीलियइं सुमरंतु सणेहुप्पीलियइं ।

तरुपक्खिरुअहंमि जणंतु भउ लयमंडवि मुच्छाविहलु गउ ॥ ७ ॥

दूसहपियविओयसंतत्तउ मुच्छइं पत्तउ ।

सीयलमारुण वणि वाइउ तणु अप्पाइउ ।

करयलि नायमुद संजोइवि पुणु पुणु जोइवि ।

तेण पहेण पुणु वि संचल्लिउ विरहिं सल्लिउ ।

पत्तु परिभमंतु दुक्खाउरु तं जि महापुरु ।

पुणरवि तें पएसैं परिसक्खइ कहिंमि न थक्खइ ।

इय-इति

इयर-इतर Old M. येर, येरु

इव-Skt.

इह-Skt.

इहरति-इह and रति in M. आरती परती

इहु-इह

इ

ईस-ईश

ईसर-ईश्वर

ईसि-ईपव

उ

उभय-उदय

उभदि-उदधि

उदय-उदित

उकण्ठय-उत्कण्ठय

उकस-उत्कस

उकोयण-उत्कोयण

उकोयण-उत्कोयण

उकलय-उत्कलय

उकयभिय- (=उत्तमित) from उक्+स्कम्

उकयणइ-उत्कयननि M. उकयणं

उक्खित-उत्खित

उक्खिवइ-उत्खिवति

उक्खेवि-उत्खेवि Absolutive for Infinitive, very usual with our poet.

तदो उनु तुम्ह उक्खेवि आउ XV 4, 6

'who came to root you out'

उक्खेवि-उत्खेवि

उग्गम-उद्गम M. G. उग्ग

उग्गिअ-उद्गिअ

उग्गिअइ-उद्गिअनि in M. उग्गिअ H. उग्गिअ

उग्गिअइ-उद्गिअ M. G. H. उग्गिअ

उग्गिअइ-उद्गिअ

उग्गिअइ-उद्गिअ

उक्-Skt.

उक्खि-उत्खि

उक्खि-उत्खि To lift up M. उक्खि H.

उक्खि

उच्चाइय-उच्चेःकृत, both literally and figuratively. Lit. तुहं सविमाण जेय

उ० XVIII 66, उ० उहिसयणविन्दु

fig. XIV 20, 15 उ० विग्गहु समउ

तेण XIV 5, 5 etc.

उच्चारइ-उच्चारयति

उच्चिणइ-उच्चिनोति

उच्छंग-उत्संग

उच्छल-उत्सल

उच्छलइ D-(कुम्भयति) M. उत्सलणं, H. उत्सलना

उच्छव-उत्सव Vul M. उच्छव, उच्छाव

उच्छहइ-उत्सहते

उच्छाडिय D-(आच्छादिता, स्मृता)

उच्छाह-उत्साह Vul M. H. उच्छाह

उच्छु-इच्छु M. ऊंस, H. ऊंस

उजय-उजय

उजम-उजम

उजमण-उजमण M. उजयणं Finishing of a vow with a feast.

उजमित-उजमित

उजल-उजल M. उजल

उजवण-उजमण See उजमण

उज्जाडिय D-(उच्चादित) devastated M. उज्जाड (करणं)

उज्जाण-उज्जाण

उज्जाडिय-उज्जाडित H. उज्जाड

उज्जुअ-उज्जु M. उज्जु

उज्जोय-उज्जोय

उज्जोअइ-उज्जोतयति

उज्जोअ-उज्जोपाय G. ओज्जा

उज्जिय-उज्जिय

उज्ज-ओज M. G. ओज

उज्जइ-उज्जिअनि M. उज्जं H. उज्जना

उज्जवइ-उज्जवयति M. उज्जवणं H. उज्जना

उज्जयण-उज्जयण

उज्जवइ-उज्जवयति M. उज्जवणं G. उज्जना

० उज्जिय-गुणित (विज्जिय)

उज-उज

उजम-Skt.

एत्तिउ कालु आसि खलु देवरु एवहिं ढक्कु साणुगद्धु मरु ।
 चंगड नियकुलयम्मु सम्भारिउ परुवहंतणउ मग्गु अवहारिउ ।
 हियवइं महु आसंक गुम्मी सा नियजणणि केम तउ चुक्की ।
 निवडइं किन्न वज्जु तउ मत्थइं कवण केलि सहं मरणावत्थइं ।
 घत्ता । छेयावसाणि कुवि किं करइ जसु रुट्टउ जीविउ अवहरइ ।
 हय पावकम्म विवरीयमइ सिविणेवि एउ कहिं संभवइ ॥ १० ॥
 तो सविलक्खु पर्यपइ देवरु जंपहि काइं अणिट्ठु असुंदरु ।
 होसइ दोसु सइत्थनिवारणि एउ सव्बु मइं किउ तउ कारणि ।
 जं वलिवंड करेवि न छंडमि तं किर केम माणु नउ खंडमि ।
 तं निसुणिवि चित्तवइ महासइ खलिउ किंपि दुक्कम्मु करेसइ ।
 दोसइ गरुआवेसु भरंतउ किम रक्खिउ वलिवंड करंतउ ।
 जइ परिमुसिउ एण महु अंगउ तो पर सरणु मरणु आवग्गउ ।
 तं जाणेवि उवहिउवसेवय हूअ पच्चक्ख महाजलदेवय ।
 हल्लोहलिउ लोउ वहणट्ठिउ चलिउ पवणु विवरीउ परिट्ठिउ ।
 गहिरीजंति सलिल आवत्तइं मोडिज्जंति परम्मुह पत्तइं ।
 घत्ता । आसन्न विहुर उल्लावइहिं ओरालिउ णहि निज्जावइहिं ।
 नउ जाणहं कहिंमि किंपि चलिउ वहणहं गइमग्गु पडिक्खलिउ ॥ ११ ॥
 तो पोयहिं विवरीउ वहंतिहिं उवलक्खिउ बहुबुद्धिमहंतिहिं ।
 एह पइव्वय माइ महासइ मणि संखोहु किंपि आवेसइ ।
 जइ आयहो नउ संति समारिय तो सयल वि जलि वोइवि मारिय ।
 एम्ब भणेवि कज्जि असमत्थ सयलवि थिय ओणावियमत्थ ।
 परमेसरि सुहज्जाणु समारहि मं सयल वि जलि वोइवि मारहि ।
 तं निसुणेविणु भणइं पइव्वय तं नवि धम्मु जित्थु मुचइ दय ।
 तुम्हहं सयलहं एउ जि ओसहु करहु अ संति संति उग्घोसहु ।
 अहो जइ केण वि किउ महु पच्चउ तो उवसभउ एउ फलु सच्चउ ।
 घत्ता । तो जाय संति पच्चउ मिलिउ बंधुअत्तहो तणउं गव्वु गलिउ ।
 लग्गइं वेलाउलि पओहणइं उत्तरियइं तीरि महावणइं ॥ १२ ॥
 तो कयविक्रयदायसइत्तइं अहिमुह मिलिय सयलनाइत्तइं ।
 नायर निरवसेस संपाइय कुसलाकुसलु परोप्पक जाइय ।

कंकण-Skt.
 कंखिर-कांखिन्
 कचरा D-Some entable M. काचन्या,
 कचो-या पुणो कचरा पप्पडा दिनमेया XII
 3, 8
 कचोल D-a kind of pot M. कचोले
 कच्छ,-a country. See Introduction
 कच्छव-for कच्छ, like कुरुव for कुरु
 कच्छादिव-कच्छाधिप
 कज-कार्य M. काज H. कजा
 कजल-Skt. M. काजल
 कंचण-काञ्चन
 कंचणपुहइ-काञ्चनपृथिवी
 कंचणमहि-काञ्चनमही
 कंचणमाल-काञ्चनमाला A name=कणयमाल
 कंचि-काञ्ची
 कंचुअ-कंचुक M. कुंची
 कंचुडी-a bodice, to be tied with a
 string at the back. M. कांचोळी
 कटइ-कर्तयति M. काटणे, G. काटवुं, H. काटना
 कट-कट Vul M. कठ
 कट-काष्ठ M. काठी stick, H. काठ
 कटमय-काष्ठमय
 कट-See कडय
 कउय-कटक M. कटें
 कडकल-कटाक्ष M. कहाला with change of
 meaning
 कडकलइ-कटाक्षयति
 कडकलण-कटाक्षण
 कडन्तरिय D-(दारित) See कप्परिय below
 Deśi II 20 कप्परिअकडन्तरिआ दलिअम्मि
 कडप्प D-(निकर) Deśi II 13 णिअरे कडप्प
 M. कडपा
 कडाह-कटाह M. कडई कटें,
 कडियल-कटितल
 कठिण-कठिन
 कटिल-कटिवल Deśi II 52 णिच्छिडे कटिवलये
 कटिल
 कटिष्ठ-कटिष्ठ

कट्टय-कट्टक M. कट्टे
 कट्टाविय-कट्टकृत in the sense of "wor-
 ried, worsted"
 कट्टइ-कर्पति M. काटणें
 कट्टकदन्त-कयन् (क्रोयेन ज्वलन्) M. कट्टणें
 कणय-कनक
 कणय-कणयकन्ति
 कणयकन्ति-कनककान्ति A name
 कणयतेय-कनकतेज A name
 कणयदीव-कनकद्वीप Name of an island
 or country
 कणयप्पह-कनकप्रम Same as कणयतेय
 कणयमय-कनकमय
 कणयमाल-कनकमाला A name; see कंचणमाल
 कणिठ-कनिष्ठ
 कणिर-कणिन्
 कणिस-किंशार, Deśi II 6 किंशारअम्मि कणिसं
 कणेरि D-(=स्फुरणं?) Pāi कणी कुरणं उव्वइइ
 समरसंगमकणेरि XIV 2, 3
 कंटइय-कण्टकित
 कंटय-कण्टक
 कंट-Skt.
 कंटवइ-काण्डपति VII 3, 4 M. काण्डारी-
 helmsman
 कंडु-कन्दुक थम्भिय कन्दु कइय नेराइय. III 1, 9
 See Emendations
 कण्णुअकनहिं-कणोपकण्णु (through कनोवकनहिं)
 सुअणहिं कण्णुअकनहिं सीसइ XVI 11, 2
 'He (about him) is told from
 ear to ear by good men.'
 See Emendations
 कत्तरि-some warlike feat amongst
 the things learnt by Bhavisatta
 दोकरकत्तरिकरणपवंचइ II 2, 7
 कत्तिय-कर्तिक
 कत्थइ-कचिद् Hc. Gr. II 174
 कइम-कर्म
 कंत-कान्त

एत्तिउ कालु आसि खलु देवरु एवहिं ठक्कै साणुगद्धु खरु ।
 चंगउ नियकुलधम्मु सम्बारिउ पसुवहंतणउ मग्गु अवहारिउ ।
 हियवइं महु आसंकं गुरुक्की सा नियजणणि केम तउ चुक्की ।
 निवडइं किन्न वज्जु तउ मत्थइं कवण केलि सहं मरणावत्थइं ।
 घत्ता । छेयावसाणि कुचि किं करइ जसु रुद्धउ जीविउ अवहरइ ।
 हय पावकम्म विवरीयमइ सिचिणेवि एउ कहिं संभवइ ॥ १० ॥
 तो सविलक्खु पयंपइ देवरु जंपहि काइं अणिट्ठु असुंदरु ।
 होसइ दोसु सइत्थनिवारणि एउ सव्वु मइं किउ तउ कारणि ।
 जं वलिवंड करेवि न छंडमि तं किर केम माणु नउ खंडमि ।
 तं निसुणिवि चिंतवइ महासइ खलिउ किंपि दुक्कम्मु करेसइ ।
 दीसइ गरुआवेसु भरंतउ किम रक्खिउ वलिवंड करंतउ ।
 जइ परिमुसिउ एण महु अंगउ तो पर सरणु मरणु आवग्गउ ।
 तं जाणेवि उवहिउवसेवय हूअ पच्चक्ख महाजलदेवय ।
 हल्लोहलिउ लोउ वहणट्ठिउ चलिउ पवणु विवरीउ परिट्ठिउ ।
 गहिरीजंति सलिल आवत्तइं मोडिजंति परम्मुह पत्तइं ।
 घत्ता । आसन्न विहुर उल्लावइहिं ओरालिउ णहि निज्जावइहिं ।
 नउ जाणहं कहिंमि किंपि चलिउ वहणहं गइमग्गु पडिक्खलिउ ॥
 तो पोयहिं विवरीउ वहंतिहिं उवलक्खिउ बहुबुद्धिमहंतिहिं ।
 एह पइव्वय माइ महासइ मणि संखोहु किंपि आवेसइ ।
 जइ आयहो नउ संति समारिय तो सयल वि जलि वोइवि मारिय
 एम्ब भणेवि कज्जि असमत्थ सयलवि थिय ओणावियमत्थ ।
 परमेसरि सुहझाणु समारहि मं सयल वि जलि वोइवि मारहि ।
 तं निसुणेविणु भणइं पइव्वय तं नवि धम्मु जित्थु मुचइ दय ।
 तुम्हइं सयलहं एउ जि ओसहु करहु अ संति संति उग्घोसहु ।
 अहो जइ केण वि किउ महु पच्चउ तो उवसमउ एउ फलु सच्च
 घत्ता । तो जाय संति पच्चउ मिलिउ वंधुअत्तहो तणउं गव्वु गलिउ ।
 लग्गइं वेलाउलि पओहणइं उत्तरियइं तीरि महावणइं ॥ १२ ॥
 तो कयविक्रयदायसइत्तइं अहिमुह मिलिय सयलनाइत्तइं ।
 नायर निरवसेस संपाइय कुसलाकुसलु परोप्परु जाइय ।

कुसरीर-कुशरीर
 कुसल-कुशल
 कुसलत्तण-कुशलत्व
 कुसासन-कुशासन
 कुसम-Skt.
 कुसमावह-कुसमायुध
 कुहइ-कुप्यति decay cf. जइ उट्ठभइ तो कुहइ
 अहइज्झइ तो छर Hc. Gr. IV 365, 3
 कूढ-कूट M. कोठें
 कूर-कूर
 कूळ-कुल
 कूव-कूप G. कुवो
 कूवार D-Plaintive wail, तं कूवार छणिवि
 VIII 14, 1, एम करेवि छइरु कूवारड
 IX 15, 12 कूव+आरव or रव
 केऊर-केशूर
 केणय-कयणक Old M. केणें-valuable
 केत्तिय D-कियव
 केरयु-कुत्र
 केम-कथम् G. केम
 केय-केकी
 ०केर-(=संवंधिन्) A possessive suffix
 like तण, तणिय
 केलि-केली
 केवल-Skt.
 केस-केश
 केसरि-केसरिन्
 केह D-कीहश्
 कोइल-कोकिल G. H. कोयल
 को-कः
 कोऊहल-कौहल
 कोकइ D-(व्याहरति) M. कोकणं
 कोडि-कोटि
 कोह D-आश्चर्य M. कोह
 कोइव-कोद्व
 कोमल-Skt.
 कोव-कोप
 कोस-कोष
 कोसिय-कौशिक A name

कोह-कोय
 क्रिय=क्रिय

ख

खइय-खादित=खाय Pāi विट्मिभवन्किअं.खइअं
 ,,क्षपित
 खग-खड्ग
 खज-खाय M. खाजा (करंजा)
 खजइ-खायते
 खंचइ D-(कंपति) M. खेचणें H. खिचना
 खण-खण Vul M. खिण
 खणइ-खनति M. खणणें
 खंड-Skt.
 खंडइ-खण्डयति
 खंडण-खण्डन
 खत्त-खत्त G. खत्री
 खद-मुक G. खाधुं
 खंत-क्षान्त
 खंतव्व-क्षन्तव्व
 खंति-क्षान्ति M. खन्त with changed
 meaning
 खंय-स्कन्ध M. खान्दा
 खंधार-स्कन्धावार
 खंधावार-Sktism
 खप्पर-खर्पर M. खापर
 खमइ-क्षमते Coll M. खमत्तें (घेणें)
 खंपइ D-(आर्द्रां करोति)
 खंभ-स्कम्भ (=स्तम्भ) M. खाम्भ
 खम्मइ-क्षाम्यति
 खय-क्षय vul M. खय-(रोग)
 खयर-खचर
 खयाल-(खजात?)=तरुपंड
 खर-Skt.
 खरिय D-(भुक्त) Pāi. खदखरिआय भुत्तम्मि
 But 'rough' would suit more.
 See उच्च
 खल-Skt.
 खलइ-खलति M. खलणें
 खलभलिय D-(=धुव्व) M. खलवळणें
 खल-Skt.

एत्तिउ कालु आसि खलु देवरु एवहिं ठरु साणुगइहु खरु ।
 चंगउ नियकुलधम्मु सम्मारिउ पसुवहंतणउ मग्गु अवहारिउ ।
 हियवइं महु आसंकु गुक्की सा नियजणाणि केम तउ चुक्की ।
 निवडइं किन्न वज्जु तउ मत्थइं कवण केलि सहुं मरणावत्थइं ।
 घत्ता । छेयावसाणि कुवि किं करइ जसु रुट्टउ जीविउ अवहरइ ।
 हय पावकम्म विवरीयमइ सिविणेवि एउ कहिं संभवइ ॥ १० ॥
 तो सविलक्खु पयंपइ देवरु जंपहि काइं अणिट्ठु असुंदरु ।
 होसइ दोसु सइत्थनिवारणि एउ सव्वु मइं किउ तउ कारणि ।
 जं वलिवंड करेवि न छंडमि तं किर केम माणु नउ खंडमि ।
 तं निसुणिवि चिंतवइ महासइ खलिउ किंपि दुक्कम्मु करेसइ ।
 दीसइ गरुआवेसु भरंतउ किम रक्खिउ वलिवंड करंतउ ।
 जइ परिमुसिउ एण महु अंगउ तो पर सरणु मरणु आवगाउ ।
 तं जाणेवि उवहिउवसेवय हूअ पच्चक्ख महाजलदेवय ।
 हल्लोहलिउ लोउ वहणट्ठिउ चलिउ पवणु विवरीउ परिट्ठिउ ।
 गहिरीजंति सलिल आवत्तइं मोडिजंति परम्मुह पत्तइं ।
 घत्ता । आसन्न विहुर उल्लावइहिं ओशलिउ णहि निज्जावइहिं ।
 नउ जाणहं कहिंमि किंपि चलिउ वहणहं गइमग्गु पडिक्खलिउ ॥ ११ ॥
 तो पोयहिं विवरीउ वहंतिहिं उवलक्खिउ बहुबुद्धिमहंतिहिं ।
 एह पइव्वय माइ महासइ सणि संखोहु किंपि आवेसइ ।
 जइ आयहो नउ संति समारिय तो सयल वि जलि वोइवि मारिय ।
 एम्ब भणेवि कंजि असमत्थ सयलवि थिय ओणावियमत्थ ।
 परमेसरि सुहझाणु समारहि मं सयल वि जलि वोइवि मारहि ।
 तं निसुणेविणु भणइं पइव्वय तं नवि धम्मु जित्थु मुचइ दय ।
 तुम्हइं सयलहं एउ जि ओसहु करहु अ संति संति उग्घोसहु ।
 अहो जइ केण वि किउ महु पच्चउ तो उवसमउ एउ फलु सच्चउ ।
 घत्ता । तो जाय संति पच्चउ मिलिउ वंधुअत्तहो तणउं गव्वु गलिउ ।
 लग्गइं वेलाउलि पओहणइं उत्तरियइं तीरि महावणइं ॥ १२ ॥
 तो कयविक्रयदायसइत्तइं अहिमुह मिलिय सयलनाइत्तइं ।
 नायर निरवसेस संपाइय कुसलाकुसलु परोप्परु जाइय ।

गम्भ-गम्भ्यते

गय-गज

गयउर-गजपुर Hastināpura, Capital of Kurujangala

गयण-गगन

गयंद-गजेन्द्र

गयवइय-गतपतिका

गयसाळ-गजशाला

गया-गत G. H. गया

गयारि-गजारि

गरिठ-गरिष्ठ

गरुय-गुरु G. गरुवी

गळ-Skt.

गळइ-गळति

गळत्थइ-(क्षिपति) Hc. Gr. IV 143 क्षिपे:

गळत्थ etc. from गळ+इस्त ?=गळइत्थ,

then गळत्थ to eject by putting the hand on the throat

गळत्थइ D-=(निःसारय) To be connected with the above XIII 8, 21; 13, 2.

गवक्ख-गवाक्ख G. गोख

गविठ-गवेतिथ

गवेसय-गवेसक

गवेसइ-गवेसयति

गव्य-गव्यं

गवेइ-गवेते

गवइ-गवइ

गवइइ D-=(मंहुळंभवति) रदमिद गयउर गइगइइ III 1, 12

गवइ-गवइ

गविइ-गविइ

गविइ-गविइ M. गविइ

गविइ-गविइ

गविइ-गविइ

गवइ-गवइ (गीतवती)

गवइ-Skt.

गवइ-गवइ M. गवइ, G. गवइ, H. गवइ

गवइ-गवइ

गामिणि-गामिनी

गार-कार

गारउ-गौरवम्

गारि-कारिन्, कारिणी

गारिय-कारित

गाव-गर्व

गाविय-गर्वित

गास-भास

गाह-ग्राह (=पूर्वग्रह or आप्रह)

गिजइ-गीयते Old M. गीजे

गिज्जइ-गृह

गिन्हइ-गृह्णाति

गिर-गिर

गिरि-Skt.

गिळइ-गिळति

गिहवर-गृहवरः गिहवरो दाणइन्दो XII 3, 28

गिहासम-गृहाश्रम

गीय-गीता

गीड-गाढ

गुजर-गुर्जर M. गुजर G. गुजरात

गुज्ज-गुज M. गुज a scorot

गुड-Skt.

गुडिय D-=(अलंकृत खजीकृत) cf. Kumar-

Prati p. 449 तद पक्खरसत्रादगुडअणि

पसुहाउइस्तय

गुण-Skt.

गुणभत्तम्-गुणवत्त्वम्

गुणमंजरि-A name

गुणमाळ-गुणमाला A name

गुणवय-गुणवय

गुणव्यय- " "

गुणवन्त-गुणवत्

गुणि-गुतिः (बन्धनम्) Deśi II 101

गुहइ D-=(आकन्दः) M. गोहवइ Confusion

गुहगुहन्त D-=(गहदं कुंभं) M. गुहगं

गुह-Skt.

गुहइ-गुहइ

गुहइ-गुहइ

एत्तिउ कालु आसि खलु देवरु एवहिं ठकुं साणुगद्धु खरु ।
 चंगड निथकुलधम्मु सम्मारिउ पसुवहंतणउ मग्गु अवहारिउ ।
 हियवइं महु आसंक गुरुक्की सा निथजणणि केम तउ चुक्की ।
 निवडइं किन्न वज्जु तउ मत्थइं कवण केलि सहुं मरणावत्थइं ।
 घत्ता । छेयावसाणि कुवि किं करइ जसु रुड्डउ जीविउ अवहरइ ।
 हय पावकम्म विवरीयमइ सिचिणेवि एउ कहिं संभवइ ॥ १० ॥
 तो सविलक्खु पयंपइ देवरु जंपहि काइं अणिट्ठु असुंदरु ।
 होसइ दोसु सइत्थनिवारणि एउ सच्चु मइं किउ तउ कारणि ।
 जं वलिवंड करेवि न छंडमि तं किर केम माणु नउ खंडमि ।
 तं निसुणिवि चित्तवइ महासइ खलिउ किंपि दुक्कम्मु करेसइ ।
 दीसइ गरुआवेसु भरंतउ किम रक्खिउ वलिवंड करंतउ ।
 जइ परिमुसिउ एण महु अंगउ तो पर सरणु मरणु आवगउ ।
 तं जाणेवि उवहिउवसेवय हूअ पच्चक्ख महाजलदेवय ।
 हल्लोहलिउ लोउ वहणट्ठिउ चलिउ पवणु विवरीउ परिट्ठिउ ।
 गहिरीजंति सलिल आवत्तइं मोडिज्जंति परम्मुह पत्तइं ।
 घत्ता । आसन्न विट्ठुर उल्लावइहिं ओरालिउ णहि निज्जावइहिं ।
 नउ जाणहं कहिंमि किंपि चलिउ वहणहं गइमग्गु पडिक्खलिउ ॥ ११ ॥
 तो पोयहिं विवरीउ वहंतिहिं उवलक्खिउ बहुबुद्धिमहंतिहिं ।
 एह पइव्वय माइ महासइ मणि संखोहु किंपि आवेसइ ।
 जइ आयहो नउ संति समारिय तो सयल वि जलि वोइवि मारिय ।
 एम्भ भणेवि कज्जि असमत्थ सयलवि थिय ओणावियमत्थ ।
 परमेसरि सुहज्जाणु समारहि मं सयल वि जलि वोइवि मारहि ।
 तं निसुणेविणु भणइं पइव्वय तं नवि धम्मु जित्थु मुचइ दय ।
 तुम्हहं सयलहं एउ जि ओसहु करहु अ संति संति उग्घोसहु ।
 अहो जइ केण वि किउ महु पच्चउ तो उवसमउ एउ फलु सच्चउ ।
 घत्ता । तो जाय संति पच्चउ मिलिउ वंधुअत्तहो तणउं गव्वु गलिउ ।
 लग्गइं वेलाउलि पओहणइं उत्तरियइं तीरि महावणइं ॥ १२ ॥
 तो कयविक्रयदायसइत्तइं अहिमुह मिलिय सयलनाइत्तइं ।
 नायर निरवसेस संपाइय कुसलाकुसलु परोप्परु जाइय ।

तक्खणि सो पइट्ठ वद्धावउ अक्खिउ सयलहं वयणु सुहावउ ।
 पणवइ बंधुयत्तु अणुराइउ जउणानइहिं तीरि संपाइउ ।
 धाइउ सयलु लोउ विहडप्फडु केण वि कहोवि लइउ सिरि कप्पडु ।
 केण वि कहो वि छुहु करि कंकणु केण वि कहो वि दिन्नु आलिंगणु ।
 केण वि कहो वि अंगु पडिबिंबिउ केण वि कहो वि लेवि सिरि चुंबिउ ।
 यत्ता । गयवइयहिं कम्मइं मिह्लियइं नयणइं हरिसंसुजलोल्लियइं ।
 पियकुसलाकुसलु करंतियइं चित्तइं संदेहविडंबियइं ॥ १ ॥
 वणिवइ अंसुजलोल्लियनयणउं पुच्छइ पुणु वि सगगिरवयणउं ।
 अहो किं सच्चु एउ पइं जंपिउ किंपि विचारहि करहि मुहप्पिउ ।
 पभणइं वत्तयारु मं मुज्झहिं आयउ बंधुयत्तु फुडु वुज्झहि ।
 मइं मिह्लिउ परिहंत्यु वहंतउ जउणानइपवाहु लंघंतउ ।
 वट्ठइ तउ नंदणहो पयाणउं पट्ठुखंधारहो अणुहरमाणउं ।
 धर दलंतु तुक्खारतुरंगिहिं पडिपिह्लंतु मत्तमायंगहिं ।
 वहइ सिमिरु सहएसाकंखिहि करहवसहवाहणहिं असंखहिं ।
 ता दिहि दिंतु सयलुसुहिविंदहो सिद्धि पराइउ पासि नरिंदहो ।
 यत्ता । जाणाविउ पुत्तहो आगमणु पट्ठु पभणइं हरिसुप्फुल्लतणु ।
 लइ चंगउ जायउ पउरयणि थिउ सयलु वि जणु सविसत्तु मणि ॥ २ ॥
 एत्थंतरि जाणिवि सुपयत्तं कमलहिं कहिउ गंपि हरियत्तं ।
 परिहरि पुत्ति सोउ संतावउ आयउ सिद्धिहि धरि वद्धावउ ।
 जाणाविउ अत्थाणि णरिंदहो खेउ कुसलु सब्बहो जणविंदहो ।
 तं निमुणेवि सावि परिओसिय जाय उच्चरोमंचविहसिय ।
 पट्ठणि आवणसोह कराविय तोरणि मंगलकलस धराविय ।
 अहिमुहं सयलु लोउ संचह्लिउ पउरु सपिंडवासु उत्थह्लिउ ।
 दिट्ठु विट्ठु रहसेण पयाइय अवरुप्परु आवीलिय साइय ।
 मुयणहिं अंसुजलोल्लियनयणिहिं पुच्छिउ कुसलु सुहासियवयणिहिं ।
 झल्लरिपडइसंखनिग्गोसिं पट्ठणि पइसरंति परिओसि ।
 यत्ता । धणकणयरयणकामिणिपउरि सो बंधुयत्तु पइसंतु पुरि ।
 बहुकोज्जलपिह्लियमणिण अवलोइउ नायरियायणिण ॥ ३ ॥
 तं पिक्खिवि पइसंतु निरंतरु नायरीउ बोह्लंति परुप्परु ।
 नदियरि एट्ठ मुमिद्धिहि नंदणु पुत्तु सख्वहिं नयणाणंदणु ।

तरल-Skt.

तरलाविय-तरलित

तरु-Skt.

तरुण-Skt. Also in M. and H.

तरुणि-तरुणी

तलि-तले

तलेर D-(=नगररक्षकः) Deśi V 3 नयरारखले
तलारो अ XV 5, 6 This was a high
police officer or magistrate cf.
Nāyādhammakahā XVI अत्रेय
वहवे राईसरतलवरमाइंवियकोइंवियइभसिटि-
सेनावतिसत्थवाहपभियओ

तव-तपस्

तवइ-तपति in M. ताव G. and H. also
तवंग D-(=मञ्चक) See Notes

तवसि-तपस्वी

तस्सेय-तत् श्रेयस्

तह-तथा

ता-तदा

ताइइ-ताइयति

ताणय-प्राण

ताम-तावत्

तामहि-

ताय-तात

तार-Skt.

तार-तारा A name

तारिय-तारित

ताल-Skt.

ताव-तावत्

तावस-तापस

तावेळ-तद्देळा

तासिय-वासित

ताही-वास्यति

ति-त्रि

तिउणिय-त्रिगुणित

तिय-त्री

तिकाळ-विकाळ

तिदख-तीक्ष्ण M. तिखा

तिटक-त्रिपट्क

तिण-तृण M. तण

तिणवन्त-तृणवत्

तित्त-तृप्त

तित्तय=तेत्तिय

तिर्य-तीर्थ

तिर्ययर-तीर्थकर

तिर्यकर-तीर्थकर

तिनाण-विज्ञान

तिन्न-तीर्ण

तिमाय-त्रिभाग

तिम-तथा

तिमिर-Skt.

तिरिक्ख-तिरश्च (पक्षिन्)

तिरिय-तिर्यक्

तिरियत्तण-तिर्यक्त्व

तिल-Skt.

तिलय-तिलक

तिलयदीव-तिलकद्वीप

तिलयसन्दरि-तिलकसन्दरी Said of भविताउरुना

तिलोय-त्रिलोक

तिह-तैह

तिह्यारु-तैह्यारः or तैह्यारः A ceremony
immediately preceding marri-
age, where तैह, हट्टि are to be
first used by the bride and
then by the bridegroom

तिवग्ग-त्रिवर्ग

तिवळि-त्रिवलि

तिवार-त्रिवार M. तिवार

तिविह-त्रिविध

तिवेय or तिवेइय-A Name

तिसट्ठि-त्रिपट्ठि M. ते (त्रे) सट्ठ

तिखदि-त्रिगुदि

तिह-तथा

तिहुँ-?तिहुँ संपन्न गुणंतरिण XXII 10, 10

तिहुअण-त्रिभुवन

तीर-Skt.

तीवण D-(=अशनविशेषः)

तीस-त्रिंशत् M. H. तीस, G. श्रीश

जाणइ कावि धुसणु वहुपारमलु कावि नरजणनयाणीहि कज्जलु ।
 दरिसइ कावि समुज्जलवत्थइ कावि कुंदकुसुमइ सुपसत्थइ ।
 कावि समुज्जलु दप्पणु दावइ कावि निहित्त चित्त परिभावइ ।
 कावि ताहि तंबोलु समप्पइ कावि किंपि सवियारउ जंपइ ।
 वरजुवइहिं ताइ सुहप्पियइ उवयारसारभावट्ठियइ ।
 पिक्खेविणु सा भविसाणुमइ पच्चेल्लिउ दुक्खु समुच्चहइ ॥ ७ ॥
 एत्थंतरि परिओसियमणेहिं आणंदु पणचिउ सज्जणेहिं ।
 ओरसइ तूरु जयनंदिघोसु पइसरइ सरइ जणु जणियतोसु ।
 दिज्जइ हरियंदणु घुसिणु सारु पिज्जइ पियवयणामोयचारु ।
 खिज्जइ अणिट्टलोयाहिमाणु दीसइ सुहिसंगसु रइनिहाणु ।
 नचइ तरुणीयणु कयपयासु महमहइ चूयमयरंदवासु ।
 रम्मइ सोहलउ मणोहिरासु विलसिज्जइ दिज्जइ धणु पगासु ।
 पट्टपट्टहंसंगकाहलनिनाडु अंतरिवि चडइ वंदिणहं सहु ।
 तहिं जो किउ सुहिसयणाणुराउ सो दुक्करु तहो जम्मणि विजाउ ।
 एत्तहिं महुमासहो आगमणु एत्तहिं पियपुत्तसमागमणु ।
 परमोच्छवि रोमंचियसुवहो मुहुं वियसिउ धणयत्तहो सुवहो ॥ ८ ॥
 जिम निव्थु तेम पंचहिं सणहिं किय भवणसोह निव्वुड्ढगण्हिं ।
 वरि वरि मंगलइं पयोसियाइं वरि वरि मिह्णइं परिओसियाइं ।
 वरि वरि तारणइं पसाहियाइं वरि वरि सयणइं अप्पाहियाइं ।
 वरि वरि वहुचंदणच्छडय दिन्न मरुकुंदवणयदवणय पइज्ज ।
 वरि वरि मणेरुहपिजरीउ सोहंति चूयतरुमंजरीउ ।
 वरि वरि चवरिकोउहलाइं वरि वरि अंदोलयसोहलाइं ।
 वरि वरि कय वन्थाहरणसोह वरि वरि आहल महाजसोह ।
 वरि वरि मरुचरंजियमणाइं जुवइहिं जोइयइं सद्दप्पणाइं ।
 वरि वरि जलमंगलकलम किय वरि वरि वरदेवय अवयगिय ।
 वरि वरि मिगारवेसु धग्गिवि नचिउ वरजुवइहिं उत्थरिवि ॥ ९ ॥
 तं गयउ सों पउयसप्रागसु सो मियपक्खु वसंतहो आगसु ।
 ताहं निरंतगहं चूअवणइं ताहं ववन्नपुंजवियइं भवणइं ।
 सो वहुवग्गिन्नडु वणनुरउ पियमुहसायन्नु दाहिणमारुउ ।
 सो पुग्गोह कामु उवमिज्जइ जा पिक्खिवि सुंरग्गिमि रइ किज्जइ ।

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख Technical Jain term for cycle of years. See Notes

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख (दुःख)-दुःख

दुःख-दुःख

दुःख-Skt.

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख M. दुःख, G. H. दुःख

दुःख-दुःख M. दुःख, H. दुःख

दुःख-दुःख

दुःख Skt. As Voo., addressed to a King

दुःख-दुःख

दुःख-दुःख Adj. of clothes

दुःख-दुःख

दुःख-दुःख M. दुःख, H. दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख, H. दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख M. दुःख, H. दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

हा पुत्त जंतु विणिवारियउ ताएं बहुवारउ वारि यउ ।
 हा एहइं कहिंमिं मुहुत्ति गउ जं वलिवि न दिहु पुणन्न मउ ।
 हा पुरि छणादियहु समावडिउ महु दीणहि दुब्बसंतु पडिउ ।
 हा मिलिय सयलसयणहं सयण हउं मुद्ध एक पर दीणमण ।
 हा पुत्त बाल कीलइं सुहइं एवहिं ताइंमि चिनडंतु मइं ।
 हा पुत्त होउ दिहि दुज्जणहो किम वयणु निहालमि सज्जणहो ।
 घत्ता । हा पुत्त पुत्त पइं दुत्थियइं खलखुइहं घणु वरिसिउ हियइं ।
 महु पुणु पर एवहिं जिणु सरणु लइ होउ समाहिए सहुं मरणु ॥ १३ ॥
 तं कूवारु सुणिवि दोमियमणु विंभिउ कर मलंतु नायरजणु ।
 दुम्मणवयणु कहइ अन्नोन्नहु पिकखहु एउ काइं आयन्नहो ।
 दारुणु रुअइ धीय हरियत्तहो न मुणहं किंपि जाउ भविसत्तहो ।
 को वि भणइं जइ एहउ जायउ तो धणवइहि चित्तु विच्छायउ ।
 को वि भणइं एउ को पडिबज्जइ आएं वट्ठावणउ न छज्जइ ।
 तं निसुणिवि अन्निकिं वुच्चइ मंछुडु एउ सरूवहिं रूचइ ।
 जाय बोह्ल धणवइहिं घरंगणि ताहि वि संक पईसइ नियमणि ।
 एउ न जाणहं काइंमि कारणु रोवइ कमल सटुक्खउ दारुणु ।
 घत्ता । हा विहि अजुत्तु मइं सिक्खविउ आएं मंछुडु तं तेम किउ ।
 किउ वयणु सरूवहि दुम्मणउं अवलोइउ मुहुं पुत्तहोतणउं ॥ १४ ॥
 तो पुरवइ गलिअंसुपवाहिं पुच्छइ बंधुयत्तु असगाहिं ।
 अहो जइ भविसयत्तु अच्छंतउ तो वट्ठइ सोहलउ महंतउ ।
 भणइं सरूअ पुत्त फुडु अक्खहि एवडंतरि गुज्जु न रक्खहि ।
 नंदणु भणइं अम्मि को जाणइं सो थिउ दीविं तहिं जि पयाणइं ।
 अम्हहंसिय देखणहं न सकइ परिहउ माणु वहइ सकलंकइ ।
 थक्कु पइज्ज करेवि अयाणउं नउ घरु जामि निरुत्तयमाणउं ।
 तो धणवइ मणाउ अवमाणिउं विरूअउ कियउ जन्न समाणिउं ।
 एवहिं जो अवमाणिं थक्कु तहो आणिवि सक्को वि असक्कुउ ।
 । तं वयणु सुणेवि तवंगि थिय भविसाणुरूअ मणि पज्जलिय ।
 लइ कहमि सयलु एयहो चरिउ अणुहवउ किंपि दुन्नयभरिउ ॥ १५ ॥
 पुणु वि दीहु चिंतवइ महासइ आएं पइहरि कज्जु विणासइ ।
 वरि अप्पाणु इणेविणु घाहउ मं पइभवणि दोसु उप्पायउ ।

नियम-Skt.

निर्यव-नितम्ब

नियर-निकर

नियड-निगड

नियवि=निषि (दृष्टा) नियवि क्रिड (कृतं) कयं-
तदन्तर V 16, 7

नियसिबि-न्युष्य (=उपोष्य) निव्वाह जो नियसिबि
भरेण XXII 10, 6

नियाण-निदान

निरंजण-निरञ्जन

निरम्मणा(ण)य D-Deśi I 22 has अस्माद्भा
for अनुमार्गगामिनी and I 49 अम्मथु-
अंचिअं for अनु(मार्गं) गमनम्. अम्मण
thus seems to mean pursuit.
निरम्मणा therefore should mean
of which no one is in pursuit,
or which no body seeks. This
sense suits the context very
well. हुउ काळि जइवि निरम्मणा XVI
8, 10

निरलंकार-Skt.

निरवराह-निरपराध

निरवसंक-निरपशङ्क

निरवसेस-निरवशेष

निरवेक्ख-निरपेक्ष

निराउह-निरायुध

निरारिड D-(निश्चितम्) See निरु

निरावराह=निरवराह

निरावसन्न-निरवसन्न (=विषण्ण) निरु has inten-
sive sense here.

निरिक्खइ-निरिक्षते

निरिक्खण-निरिक्षण

निरु-निश्चितम्

निरुज्जम-निरुज्जम

निरुत्त-निरुत्त (=निश्चयेन) M. निरुत्ते

निरुत्तर-Skt.

निरुद्ध-Skt.

निरुत्तयमाण-निरुत्तयमान

निरुम्भण D-(=निरोधन)

निरुवम-निरुपम

निरुवसग्ग-निरुपसग्गं

निरुह-निरुध

निरुवम-निरुपम

निलय-Skt.

निडीण-निडीन

निव-नृप

निवडि D-(=निष्पत्य) cf. Hc. Gr. IV 444

वळयावळिनिवडणमएण घण उद्वुअ जाइ.

चम्मट्टिसरीउ निवडि जाइ मसाणि वउ XX
9, 9. The anusvāra, however,
makes it difficult. Possibly it is
a mistake.

निवडइ-निष्पतति

निवसइ-निवसति

निवह-Skt.

निवाण (=निव्वाण)-निर्वाण, in the sense of
निर्वाणस्थानं=विश्रामस्थानम् Hc. Gr. IV
419 has निवाण for निव्वाणुं-‘अद्वा तं
जि निवाणुं’. वरभवणहो पिकवंतु निवाणइं
V 7, 7. M. निवाणें

निवारइ-निवारयति

निवारण-Skt.

निवास-Skt.

निविट्ट-निविष्ट

निविति-निष्टिति

निविस-निमेष

निवेइय-निवेदित

निवेसइ-निवेशयति

निव्वन्न-निष्पन्ना (=जाता) भविसत्तहो मेहिणि निव्वन्नी
XX 14, 2

निव्ववसाय-निर्व्ववसाय Old M. वेवसाव

निव्वहइ-निर्व्वहति

निव्वाहइ-निर्वाहयति

निव्विडइ (=निव्वडइ)-निष्पद्यते. निव्विडउ कज्जु
किं वित्थरेण IV 5, 12

निव्वुइ-निव्वृत्ति

निव्वय-निर्व्वेद

निसन्न-निपण्ण

घत्ता । अहं विंभउ किज्जइ काइं भणि कयउत्तहं सिउज्जइ किन्न जणि ।
 पुब्बक्खियकम्मनिबंभ किय णउ तज्जइ जं तिणवन्ति मिय ॥ १८ ॥
 तो सख्व तरलावियनयणी पुत्तविहइसमुज्जलवगणी ।
 बहुअहि समुहं नलिय मत्तहंती पुरउ परिट्ठिय पियइं नवन्ती ।
 हलि हलि पुत्ति काइं थिय बुद्धी सा सक्कियत्थ जुवइ कयउत्ती ।
 जा महु पुत्तहो करयलि लग्गइ साअमियेण वियालिउं मग्गइ ।
 तउ सोहग्गि जणु पोमाइउ जाहिं मज्झु नंदणु अणुराइउ ।
 करु करयलिण धरिउ पिउ जंपिउ तो वि न बहुअइं हियउ समप्पिउ ।
 तो सविलक्ख समुट्ठिय रंसिं वुत्तु कुमान सगग्गरवोसिं ।
 पुत्त एह कुलवहुअ तुहारी अम्हहं निरु लोयणहं पियारी ।
 अक्खहि काइं भणिवि विन्नप्पइ अम्हारिसमाणसहिं न कुप्पइ ।
 तो विहसेवि भणइं सुहसेवउ एक्कु मज्झु अवराहु खमिब्बउ ।
 अन्नहिं दीवंतरि उप्पनी सयणहिं विच्छेइय सुहउत्ती ।
 उब्बाहुलिय सणसहो अच्छइ भासइ तुम्ह नाहिं परियच्छइ ।
 एयहिं विणयालाविं वलेब्बउ वित्तइं पाणिग्गहणि करिब्बउ ।
 तं निस्सुणेवि समाउलिहअए जाणाविउ धणवइहि सख्वए ।
 पाणिग्गहणउच्छउ पारंभिउ अप्पाहिवि पायइं जणु थंभिउ ।
 घत्ता । धरि पेसिवि नयरहोतणिय सिय आरंभिय गरुय विवाह किय ।
 आएसु भमिउं सम्भाइयहो पुरि कंदुक्कइ अणुराइयहो ॥ १९ ॥
 तो भविसाणुरूअ विसमट्ठिय चित्तइ तुंगतवंगि परिट्ठिय ।
 गयउरि हउं पिययसु दीवंतरि जोयणसयइं अणेयइं अंतरि ।
 संभउ कवणु इत्थु किर संगमि जहिं संचरु वि नाहि महिजंगमि ।
 जित्तिउ दुक्खु मज्झु तणु भुंजइ तित्तिउ सो वि कहिंसि अणुहुंजइ ।
 अच्छइ समसमंतु दुहसायरि किं मुउ झंप देइ रयणायरि ।
 विणु आसइं किम तणु साहारमि लइ घल्लिवि घरसिहरहो मारमि ।
 निस्सुणिउं ताम कोवि पभणंतिउ पंकयसिरिहि पइज्ज थुणंतउ ।
 मासिं जइ न मिलइ नियपुत्तहो तो अप्पउ मुहि छुहइ कयंतहो ।

परिचय-पार्यिव
पदरिसिय-प्रदर्शित
पदेकलइ-प्रपश्यति
पधाइय-प्रधावित
पंति-पंक्ति Old M. पांति

पंथ-पथिन्
पंथिय-पथिक

पन्नय-पन्नग

पन्नया-पर्णकानि Betel leaves सुणीणं तहा
पन्नया जेहिं दिना XII 3, 21

पन्नारस-पञ्चदश

पन्हु-प्रज्ञव M. पान्हा

पप्पडा-पर्यट M. G. पापड

पप्पुल्लिय-प्रकुल्ल

पव्वभट्ट-प्रभट्ट M. वाट

पव्वभार-प्राग्भार

पभणइ-प्रभणति

पभोय-प्रभोग

पमत्त-प्रमत्त

पमाण-प्रमाण

पमाय-प्रमाद

पमायइ-प्रमायते

पमुक्क-प्रमुक्त

पमुह-प्रमुख

पमुहोइ-प्रमुखः चिव्

पम्मुह-प्राङ्मुख

पय-पद Vul M. पय

„-पयस्

„-प्रजा

पयइ-प्रकृति

पयंग-पतङ्ग

पयट्टइ-प्रवर्तते

पयड-प्रकट

पयडइ-प्रकटयति

पयडावइ- „

पयडावण-प्रकटीकरणं

पयडि-प्रकृति

पयंह-प्रचण्ड

पयत्त-प्रयत्न

„-प्रट्ट

पयत्थ-पदार्थ

पयंथिय-प्रगन्धित

पयन-पइन् (प्रकीर्ण, सिद्धित)

पयंपइ-प्रजल्पति

पयरक्ख-पादरक्ष

पयङ्गय-पय-पद plus an Apbh. diminutive
termination of M. पाउं

पयाहिणम्-प्रदक्षिणम्

पयाणय-प्रयाणक

पयार-प्रकार

पयाव-प्रताप

पयास-प्रकाश

„-पयास

पयासइ-प्रकाशयति

पयासय-प्रकाशक

पयासिर-प्रकाशिन्

पयाहिण-प्रदक्षिण

पयाहिणइ-प्रदक्षिणं करोति

पर-परम्

परएत्त-परदेश

परम-Skt.

परमत्थ-परमार्थ

परमप्पय-परमात्मन्

परंमेट्ठि-परमेष्ठिन्

परमेत्तर-परमेश्वर

परम्पर-परम्परा

परम्मुह-पराङ्मुख

परव्वत्त-परवश

परत्त-स्पर्श

पराइय-परायात

पराणए-परायणति

परामरितइ-परामृशति

परायय-परागत

पराहव-परामव(=आपद्) जंमञ्जु पराहवि...इइ

अथुहविउ पइं XII 10, 12

परि-परि

परिउंवइ-परिचुंबति

परिउंवण-परिचुंबन

अक्खरपंति जेण चिरु दाविय जेण तुम्ह संपय दरिसाविय ।
 तेण पुव्वसंवंधं पेसिउ साहम्मियवच्छल्लु पयासिउ ।
 निदावसरु तुम्ह नउ भंजिउ हउं करि लेवि पयत्तं तज्जिउ ।
 एहु महु मिच्छु अन्नजम्मंतरि अच्छइ पडिउ गरुयदुत्तंतरि ।
 होसइ जइ वि थाउ परिओसहो तोवि असमत्थु गमणि सहएसहो
 बहुधणसहिउ समुज्जलमाणिं पइं निव्वउ नियदिव्वविमाणिं ।
 तं वीसरिउ तोवि महु चित्तहो गउ इत्तडउ कालु असरंतहो ।
 एव्वहिं तउ पुज्जंति मणोरह हुअ सिरि साणुराय जणवल्हइ ।
 घत्ता । चहु दिव्वविमाणि नयरहो लेवि असंखु धणु ।
 तं गयउरु जाहि पिक्खहि सुहिवंधवसयणु ॥ ३ ॥
 एउ चित्तिवि नियमणि परिओसिं सुमरिउ दिव्वविमाणु महेसिं ।
 आयउ धगधगंतु गयणंगणि सुअणिं दिहु जिणालयपंगणि ।
 सोहइ रणझणंतु किंकिणिरउ धवधवंतु धग्घरयमहारउ ।
 चउदुवारचउपुरयपइत्तउ चउसुमत्तवारणयरवन्नउं ।
 जालगयक्खपक्खपडियक्खहिं विविहविचित्तस्वरइदक्खहिं ।
 नं नियमणिमअहकयभेयहिं तंजइ तरुणतरणितरुतेयहिं ।
 जं केणवि न खलिज्जइ धेयहो गयणि पवणसंगहपरिछेयहो ।
 जं नियकिरणहिं तिमिरु विहंडइ जं निविसिं भुवणंतरु हिंडइ ।
 घत्ता । तं तुंगनवंगु पिक्खवि पंगणि जिणवरहो ।
 रोमंचिउ अंगु हियवइ फिह भंति नरहो ॥ ४ ॥
 तं पिक्खवंतु सुअइ मइयिंमउ अत्थि किंपि सुहकम्महो संभउ ।
 मयउ संविहाणुफलु दोसइ लइ मंछुइ सुहिसंगसु होसइ ।
 पमणिउं माहिल्लासु जइ एइउ तो तं करि पडियन्नियनेइउ ।
 एम तेहिं जंपिवि पियवयणइं पुरवरसंगहियइं वडुरयणइं ।
 तत्तरयरेणुविगासणमालइं रिद्धिविद्धिसुहसंगमालाइं ।
 दिव्वाहरणमारमुपमन्यइं मणिकइयइं देयंगइं वन्यइं ।
 नायमुहमणिपमुहवरिइइं मणि चित्तिगइं विमाणि वइइइं ।
 वगइइंकमिन्न संचारिवि चंदप्पइ जिणवरु जयकारिवि ।
 नयरि भविष्यन्तु मइं पेसिउ मउन्ननृत्तिपइंकि निवेमिउ ।

पिड्ड D-(प्रेरयति, क्षिपति)

पिछण-पिछुन

पिहिय-पिहित

पिहिमिपाल-पृथिवीपाल

पिहु-पृथु

पिहुमइ-पृथुमति A name

पीढ-पीढा

पीडिज्जंति-पीड्यमाना

पीण-पीन

पीणिय D-(=धारित) H. पेन्ना

पीळ-पीडा

पीळिय-पीडित

पीवर-Skt.

पुंगल D-(श्रेष्ठ?) तुहुं वणिवरकुमारि कुलि पुंगले
V 14, 7 See परिपुंगल.

पुंगव-Skt.

पुच्छइ-पृच्छति G. पूछवूं, H. पूछना

पुच्छण-पृच्छा M. पुसणें

पुच्छिय-प्रोच्छित(=प्रसृष्ट) लिहिवि नं पुच्छिउ X 7,
22 M. पुसणें

पुज्ज-पूजा

पुज्जइ-पूजयति

पुज्जइ-पूर्यते

पुज-Skt.

पुंजइ-पुञ्जयति

पुंजविय-पुञ्जित

पुट्ट-पृष्ठ M. पुट्टा

पुणत्त-पुनर्त्त

पुण्ण-पुनर्

पुंढ-पुण्डू

पुत्त-पुत्र

पुत्ति-पुत्री

„-पुत्ति in पुत्तिचोञ्जु an interjection
often occurring in IV 7

पुत्त-पुण्य

पुत्तिमा-पूर्णिमा Vul M. पुत्तिवा

पुत्त-पुत्त

पुत्त-Skt.

पुत्तओ-पुत्तः

पुरएव-पुरदेव

पुरंदर-Skt.

पुरंधु-?

पुरय-गोपुर ? in IX 4, 4; gardenhouse!
in VIII 10, 5

पुरयण-पुरजन

पुरवइ-पुरपति

पुरवाल-पुरपाल

पुराइय-(पुराकृत)

पुराण-Skt.

पुरि-पुरी

पुरिस्-पुरुष

पुरितयार-पुरुषकार

पुरुत्त-पुरुष occurs much less frequently
than पुरिस्

पुरेस्-पुरेश

पुलय-पुलक

पुलइय-पुलकित

पुलिंद-A name of a wild tribe men-
tioned with वच्चरसवर XIX 11, 2

पुव्व-पूर्व

पुव्वएस-पूर्वदेश

पुव्ववास-पूर्वपार्श्व

पुव्वविदेह-पूर्वविदेह a country

पुव्वि-पूर्वम्

पुहइ-पृथिवी

पूय-पूजा

पूर-Skt.

पूरइ-पूरयति

पूरय-पूरक

पेम्म-प्रेमन्

पेय-Skt. occurs in XII 3, which is
mainly in Māhārāṣṭrī

पेरइ-प्रेरयति

पेसइ-प्रेषयति

पेसण-प्रेषणं (=कायं)

पेसळ-पेशळ

पेसन्न-पैशन्न्य

पोय-पोत

घत्ता । संपेसिवि जक्खु भवणि वियणु एक्कंतु किं ।

सुहु कुसल भणंतु भविसु जणेरिहि पुरउ थिउ ॥ ७ ॥

तो आसीस देवि पियवायए अक्खिउ कुसल सवित्थरु मायए ।

अज्जु कुसल बहुसोक्खहं साइउ जं तुहुं महु घरपंगणि आयउ ।

तं चितविउ आसि तउ अंगहो जं निचडउ दुज्जणहो दुसंगहो ।

महुंमि सरीरि जीउ सविसेसि रक्खिउ मुणिवरवयणाएसिं ।

अन्नमि तउ विओइ संजमनिहि सुअपंचमि महं लइय महाविहि ।

जंपइ भविसयत्तु परिपुंगलु होसइ रिद्धिविद्धिसुहमंगलु ।

पुच्छइ निहुअसमासपडायउ वंधुयत्तु किं इत्थु परायउ ।

अक्खइ जणणि तासु सन्वायहो वट्ठइ मासु इक्कु घरि आयहो ।

तेणवि अतुलु महाधणु आणिउ राए पउरसहिउ सम्माणिउं ।

घत्ता । अण्णमि जणि घोसु सुम्मइ आणिय तेण तिय ।

तहि वत्तइ लोउ कावि अणोवमस्वसिय ॥ ८ ॥

अण्णवि जणि अचरिउ पंपपइ नवि केणवि समाणु सा जंपइ ।

नउ विहसइ नउ तणु सिंगारइ नउ लोयणहं अंसु विणिवारइ ।

अच्छइ पडिय गम्यउव्वेवइ जणु संदेहु करइ जीवेवइ ।

तइविहु तइ विवाहु आरंभिउ तेण सयलु पुज्जोउ वियंभिउ ।

सुहमंगलजण जणिवायल्लहो आयरु अज्जु अत्थि तहु विहल्लहो ।

तो पच्छन्नपवित्ति समारिणि निययजणेरि समासइ वारिणि ।

अण्णु गउ गउल्लहो तुमंतउ पाहुहु रयणकिरणदिपंतउ ।

नेवि समण्डिउ नम्वरनाल्लहो पियमुंदरि महएवि सणाल्लहो ।

तेणवि सो सविसेसि जोइउ रयणनिहाणु जेम अयलोइउ ।

पमणिउं माहिल्लासु किं किज्जउ भणइं कूमाए विणयवयणिज्जउ ।

देव इत्थु तउ नयरि न एणवि महु संवंधु अत्थि महु केणवि ।

सो विकिक्खवउ पइं मज्झन्थि जोइवि गुणदोसइं परमन्थि ।

घत्ता । तो जंपइ गउ एत्थियमिनि किं गहणु ।

तउ मणिउ देवि अण्णवि नोमंदेहु भणु ॥ ९ ॥

तो जणिवि नग्गि सुयसाउउ पुणमवि भणइं कयल्लमिरितायउ ।

उउ वहु महु पसाउ अणुवत्थरि तो पइ मायवाए मोक्खल्लइ ।

ते निम्मेवि तुमि माणादि तत्थिय नियपडिहाए नग्गिं ।

भेसिवि-भीषणित्वा
भोद्य-भोगिक
भोग-Skt.
भोग-भोग्य
भोज-भोज्य
भोय-भोग
भोयण-भोजन
भोवाठ=भूवाठ

म

म-मा
मइ-मति
मइंद-मृगेंद्र
,,=सीइकन्धर A name
मइंदकंधर-मृगेन्द्रकन्धर A name
मइल-मलिन H. मैल
मइलइ-मलिनयति
मइवंत-मतिमत्
मउअ-मृदु M. मऊ
मउह-मुकुट
मउण-मौन
मउलइ-मुकुटयति
मउलि-मौलि
मऊर-मधुर
मऊह-मयूख
मंभीसइ- (=मा भैंयी: इति वदति)
मं-मा
मंस-मांस
मगा-मार्ग M. माग
मगाइ-मार्गयति M. मागणें, H. मागता
मंकुण-मत्कुण
मंगल-Skt.
मंगल-मांगल्य
मचकुंद-मुचुकुन्द
मच-मर्त्य
मचइ- (=मृद्वाति)
मच्छ-मत्स्य Vul M. माछली
,,=मत्स्य A country
मच्छर-मत्सर (=दंशमयकादि) दंतमत्स्यमच्छर
संगहि XIX 10, 10. M. मच्छर

मन्जरिय-मत्सरित

मज्ज-मय

मज्जइ-मज्जति

मज्जाण-मज्जन

मजा=मजाय. विट्ठिनि मज्जारट्ठि निमाणि XVI
10, 9 He was beaten and dis-
honoured beyond limit

मजाय-मयांश

मज्जार-माज्जार M. मांजर

मज्ज-मध्य

मज्जप्रत्य-मध्यस्थ

मंजुदु-मंजु

मंजरि-Skt.

मडक D- (=वट) M. मडकें

मडकइ=मडप्कर which see

मडप्कर D- (=गर्व) Pāi मरट्रो मडप्करो गज्जो

मडंब D- (=पट्टी)

मट-मठ

मण-मनस्

मणजोएँ-मनोजवेन

मणत्पिय-मनःप्रिय

मणवेय-A name

मणहर-मनोहर

मणाड-मनाक्

मणि-Skt.

मणिदु=मण+इदु

मणिवलय-Skt.

मणुअ-मनुज

मणुज-मनोज

मणोज-

मणोरइ-मनोरथ

मणोहर-मनोहर

मणोहिराम-Sktsm for. मणाहिराम

मंड-मंद

मंडइ=Loc of मण्डअ-Skt. मण्डप. जो मण्डइ
रणभस्थुरहो खंघ XIII 8, 14 or मंडयति

मंडण-मण्डन

मंडल-Skt.

मंडलग-मण्डलाग्र (अतिः) Pāi करवालें मंड-
लगं च

घत्ता । गड तेण पहेण तं वरमंदिरु पंचमड ।

आरूढु तुरंतु मणहरु सव्वु सुवन्नमड ॥ १२ ॥

तित्थु कुमारि एह मइं दिट्ठी सुहलक्खणगुणरूववरिट्ठी ।

आयएं सविणयाएसविसिट्ठउ नियकुलु नाउं थाउं महु सिट्ठउ ।

जिम पुरु निसियरेण उज्जाडिउ जिम परियणु असेसु विग्भाडिउ ।

मज्झु कुमारि एह अवइत्ती नवि पडिवन्निय मइंमि अदिन्नी ।

आइउ असणिवेउ मणि स्वारिउ पट्टणु सयलु जेण संघारिउ ।

तेणवि मइं समाणु पिउ जंपिउ सहु कन्नइं वरनयरु समप्पिउ ।

किउ विवाहु महु तेण सहाएं वारहवरिस थियइं अणुराएं ।

पुणु तं सुएवि विउलतरुतंडवि संचिउ वहिवि दव्वु लयमंडवि ।

घत्ता । तहिं वियणि अरणिण नियकुलमग्गि अहिट्ठियइं ।

जिणधम्मरयाइं विणिणवि दियहं केवि ठियइं ॥ १३ ॥

तहिं जि सोवि वधुयत्तु परायउ हिंडिवि निट्ठणु निव्ववसायउ ।

वहु निंदिउ गरहिउ अप्पाणउं मइंमि खमिउं अवराहु चिराणउं ।

पुणरवि छिहु लहेविणु धाइउ तं धणु धणिय हरेविणु आयउ ।

थिउ हउं तहिं जि वणंतरी छंडिउ पुणरवि तं जि पएसहिं हिंडिउ ।

तं जि नयरु पुणरवि परिसक्किउ थिउ जिणहरि अहिमाणकलंकिउ ।

सुमरिउ माणिभइजक्खेदें तहु आढत्तु आसि चिरु इंदें ।

सरिवि पुव्वजम्मंतरकारणु साहम्मियवच्छल्लवियारणु ।

तेण सुमित्तत्तणु मणि भाविवि आणिउं इत्थु विमाणि चडाविवि ।

घत्ता । तं सुणिवि जणेरि सिरि करपल्लव धरिवि थिय ।

समसज्झसि हूअ नाइं विणिम्मिय कट्टमिय ॥ १४ ॥

दुक्खु दुक्खु नियमणि संजोइउ पुणु पुणु पुत्तहो वयणु पलोइउ ।

हा तहिं कालि पुत्त मइं वुत्तउ गमणु न एण समाणु न जुत्तउ ।

हा पाविट्ठिं जन्न विणासिउ मंछुहु कुलदेविए आसासिउ ।

हा किम वणि हिंडिउ असहायउ महु पुत्त अज्जु पुणु जायउ ।

हा गिरिकंदरि केम पइट्ठउ हा सुन्नउं पुरु भमिउं अणिट्ठउ ।

हा पुरु सयलु जेण संघारिउ कह न तेण निसियरिण वियारिउ ।

हा सुन्नंगणि होइ उवइउ परिभमंति निसियरिउ रउइउ ।

रउख-रौख रउखकाठ means the time a foetus has to pass in the womb of the mother, which by Hindu and Jain philosophy is regarded 'a place of confinement and filth VI 12, 5.

रक्ख-रक्षस्

रक्खइ-रक्षति

रक्खण-रक्षण

रक्खस-राक्षस

रक्खति-राक्षसी

रंगावलि-Skt.

रचंत-रज्यमान

रज-राज्य vul M. राज

रंजइ-रंजयति

रंजण-रंजन

रहइ-रहति M. रहणें

रण-Skt.

रणझणंत-(नादं कुर्वन्) Onomatopoetic.

रणरणय-रणरणक

रणरणंत-(=कणत्) Onomatopoetic

रत्त-रक्त

रत्ति-रात्री Vul M. रात

रंध-रंध

रत्त-अरण्य M. रान

रमइ-रमते

रमण-Skt.

रमणि-रमणी

रमणीय-Skt.

रंभ-रम्भा

रम्म-रम्य

रम्मइ-रम्यते

रय-रजस्

,,-रत्त

रयण-रत्न

रयणचूळ-रत्नचूळ A name

रयणायर-रत्नाकर

रयणि-रजनी

रव-Skt.

रवड-in ददवडरवड पडंति ददिं XVI 4, Onomatopoetic.

रवण-रमण

रवण-रम्य

रवि-Skt.

रविंद-अरविन्द

रविप्पइ-रविप्रम A name

रस-Skt

रसणा-रशना

रसंत-रसत्

रसायण-रसायन

रसोइ-रसवती (=पाकः) Old M. रसोय, H.

रसोइ, रसई

रह-रथ Old M. रहंवर

रहस-रमस

रहिय-रहित

राइ-रात्री

राई-राजी or राजिका

राउळ-राजकुळ (=प्रासाद) Old M. राजळ

राणउ-राजा M. G. H. राणा

राणी-राज्ञी M. G. H. राणी

राम-रामा

राय-राग

,,-राजन् M. राय

रासि-राशि M. रास

रिउ-क्रतु mensis रिउसोणियजळ धंभइ III 4, 4.

,,-रिपु

रिक्ख-कक्ष (=नक्षत्र)

रिज्जइ-कध्यति

रिंळ-कक्ष

रिंछोळि-पंक्ति

रिद्ध-कद्ध

रिद्धि-कद्धि

रिद्धंत D-(=शोभमान) कळहोयकंति रिद्धंत

XVI 3, 8

रिसइ-कपभ

रिसि-कपि

रउ-रज्ज

,,-रत्त

मुहि मणिचूडहो कंकणजुयलउ सोहिउ अन्हारि वच्छयलउ ।
 एमाहरणु लेवि सविसेसिं थिय नंदणहो नियडि परिओसिं ।
 घत्ता । पिकखेविणु ताहि अंगइं मयणुक्रोवणइं ।

रइलद्धरसाइं थिउ विणिवारिवि लोयणइं ॥ १७ ॥

नज्जइ पुणुवि ताहि मुहियंतरु अज्जवि एउ कज्जु दुत्तरतरु ।
 वरतियविहउ जइवि अन्हारउ तो वच्चइ पवंचु वट्टारउ ।
 एवहिं एउ पउरु दरिसेविणु लेवउ रायंगणि पइसेविणु ।
 जाहि ताहिं दरिसहि सुहिसंगउ सहुं दुज्जणहं चविज्जहि चंगउ ।
 इह लइ नायमुद दिहिगारी ताहि समप्पहि पाणपियारी ।
 तो संचल्लि करिवि दिहि देहहो गय मलहंति महासइ गेहहो ।
 नायरजणमण संखोहंती थियमंथरचिरलील वहंती ।
 दिव्वाहरणविहसियदेही किं सा होइ न होइ व जेही ।
 विज्जुलकंति समुज्जलदित्ती निययजायववसायसइत्ती ।
 आयल्लउ जणंति पइपरियणि झत्ति पइट्ट सवत्तिहिं पंगणि ।

घत्ता । तरलावियनित्त सारभूअ वरजुवइजणि ।

पिकखेविणु पत्ति धणवइ विंभिउ निययमणि ॥ १८ ॥

कंतिहिं तणिय कंति पिकखंतहो माणु मरट्टु गलिउ वरइत्तहो ।
 चिरविलसियइं विचित्तपयारइं सुमरिवि नेहनिरंतरसारइं ।
 पिकिखवि तहिं लावजु विसेसिं खुहिय सवत्ति समुज्जलवेसिं ।
 उवलक्खिउ चित्तंतरि भंतिए आयउ भविसयत्तु विणु भंतिए ।
 एहाहरणसोह सिंगारहो दीसइ कुरुजंगलिवि न अन्नहो ।
 अन्नवि वयणु सुट्टु सुपसत्थउ मंछुइ सोवि जाउ सकलत्तउ ।
 एउ चित्तंतिहिं माणु कलंकित्त तं पिकिखवि परिवारु वि आसंकिउ
 पुणु धणवइहिं वयणु अवलोइउ पुणुवि सवत्तिहिं समुहुं पलोइउ ।

घत्ता । मणि संक पइट्ट मइलिउ चित्तु सदुल्ललिउ ।

हुअ सापलछाय दाइयजणहो गव्हु गलिउ ॥ १९ ॥

दिज्जु सरूवइं उज्जु वरासणु किउ धणवइण कुडिलसंभासणु ।
 जइवि सवत्ति सविहु न रुचइ तो निरु नीसंदेहु न मुचइ ।
 कमलइं न किउ वयणु अवलेविं पइउ कडकखु पकखु विकखेविं ।
 बुत्तु सरूव विवज्जियसंकउ दरिसहिं कुलवडुयहिं मुहपंकउ ।

वल्लह-वल्लभ O. M. वाल्ले, G. व्हाला
 ववगाय-व्यपगत
 ववसाय-व्यवसाय O. M. वेवसाव
 वस-वश
 वसइ-वसति
 वसंगय-वशंगत Sktism.
 वसंत-Skt.
 वसह-वृषभ M. G. वसो
 वसु-Skt.
 वसुनंदय-वसुनन्दक a sword.
 वसुंधर-वसुन्धरा
 वसुंधरि- „ „ A name
 वसुमह-वसुमति
 वसुह-वसुधा
 वह-(?) दसदिसि वहकयंव ओराळि XV 14, 7
 वहइ-वहति
 वहण-वहन
 „-वसन VII 1, 7 व० भंडारहि संजवियइ
 वहु-वधू G. वह, H. बह, B. वज, also in M.
 वोहर-वधूवर
 वहुअ- „
 वाइय-वादित
 „-वादिन्
 वाइणी-वादिनी
 वाइत्त-वादित्र
 वाणि-वणिज् M. वाणी, G. वाणिया XIV 8, 5
 वाणिज्य- „
 वाणिज्ज-वाणिज्य
 वाणिजिय-वणिज्
 वाणी-Skt.
 वाम-Skt.
 वामीसिय-व्यामिशित
 वामोह-व्यामोह
 वामोहण-व्यामोहन
 वाय-०पात in अंछवाय
 वाय-वाह
 „-वान
 „-वाद
 „-वान

वायइ-वाचयति
 वायरण-व्याकरण
 वायस-Skt.
 वार-वार (=वेला)
 वारइ-वारयति
 वारण-Skt.
 वारवार-वारंवारम्
 वाळ-०पाळ e. g. भूवाळ
 वाळइ-वलयति
 वावरइ-व्याप्रियते M. वावरणं
 वावरण-व्यापरण M. वावर and वापर
 वावार-व्यापार
 वावि-वापी H. G. वावडी
 वास-Skt. (=वसतिः)
 „-Skt. (=गन्ध)
 „-वासस्
 वासइ-वाशति
 „-वासयति
 वासन-वासना
 „-वस (from वस्)
 वासर-Skt.
 वासव-वासवदत्त A name
 वासवदत्त- „
 वासहर-वासहृद
 वाह-०वाह in केवलवाहो an Adj. of
 चन्दप्पहनाह
 वाह-व्याध
 वाहइ-वाहयति
 वाहण-वाहन
 वि-अपि
 विअणक्खे-(विअण=वेदना Pāi and अक्ख=भ्रंश,
 with a pained eye. Or. वि and
 अणक्ख which see. XII 5, 19
 विउज्जइ-विउज्जयते
 विउणारउ-विउणतर
 विउह-विउह
 विउल-विउल
 विउलइरि-विउलगिरि One of the five hills
 surrounding Rājgir in Bihar
 विउम-विउम

जइ तं ताहं विहंजिवि दिज्जइ तोवि राउलि वि नाहि पई
 कवणु गहणु किर एहिं वरायहिं काउरिसहं अइट्ठपडिवाय
 भंजिवि पंचसयहिं जो पम्मुहुं पइसिवि राउलि करहं पर
 घल्लिवि पंच वि सय दंडावहु जो जंपइ तहो सिरु खंडावहु
 घत्ता । तो भणइं पुरेसु वट्टइ ताम एउ करहु ।

रायंगणि गंपि पिसुणहो पिसुणत्तणु हरहो ॥ ५ ॥
 तो नंदणपवंचमोहियमइ सयलु पवरु मेलावइ धणवइ ।
 गउ राउलहो गरुयसंखोहिं अमुणियकज्जाकज्जविबोहिं ।
 सहं पुत्तिं पहुपुरउ परिट्ठिउ साहंकारु वि सारु अणिट्ठिउ ।
 थिउ नरवइ आवेसु धरेविणु भविसयत्तु पच्छन्न करेविणु ।
 वणिवरु पणयसगगिरु जंपइ आसंघइ राउलइ समप्पइ ।
 जइ अवराहु तोवि नउ जुज्जइ जइ सुहि तो एहउ किं कि
 कज्जारंभि मणोरहवंतए किज्जइ विग्गु पिसुणि पवहंतए ।
 विहसिवि वंधुयत्तु पडिक्कइ अम्ह रिद्धि जो सहिवि न स
 सो पचक्खु पुरउ वइसारहि सुदिढवयणसंकडि पइसारहि
 किउ पेसुनु जेण भयभीसिं अंतरु तुलमि अज्जु तहो सी

घत्ता । हुंकारु मुएवि भविसु परिट्ठिउ तहो समुहुं ।
 इहु सो पडिक्कखु करहि वयणु जइ अत्थि मुहुं ॥ ६ ॥
 तो हुंकारु करेवि सुनिब्भरु जोवइ समुहु जाम बहुमच्छरु ।
 ताम्व कुमारहो वयणु नियच्छिउ झत्ति विलीणु लिहिवि नं
 लज्जइ समुहुं निएवि न सक्किउ नियदुच्चरियइ माणकलंकिउ ।
 नउ पडिक्कयणु करइ नउ पणवइ मउलियवयणकमलु थिउ ध
 राएं पंच वि सय हक्कारिय कोक्किवि नियडि पुरउ वइसारिय
 तेहिवि भविसयत्तु अवलोइवि लज्जइ समुहुं न सक्किउ जोइ
 पचारिय सयलवि भूवालं अहो किं तुम्हि गिलिय कलिकालिं
 मुहि सरलहं अब्भंतरि घोरहं दीसइ तुम्ह चरिउ जं चोरहं ।
 पहुवयणिं अणिओयणिउत्तहं पासेइउ सरीरु वणिउत्तहं ।

घत्ता । हुइ छायाभंगि थोरपलंनुब्भियमुइण ।
 पियवयणु चवेवि मं भीसिवि घणवइसुइण ॥ ७ ॥
 देव देव एयहं अविहायहं न करिच्चउ अवराहु वरायहं ।

XVIII 5, 3 and of करोडि in XX
12, 5

विहव-विभव

विहवत्तण-विषवात्त

विहसइ-विहसति

विहाण-विधि

„ -विभान (=प्रभात)

विहाय-विघात (?) परमेसर तहो काई विहायड
XVIII 4, 2. It appears how-
ever to mean 'happened' and
thus should be connected with
Skt. विघा

विहार-Skt.

विहावइ-विभावयति

विहास-Skt.

विहि-विधि

विहिय-विहित

विहिन्न-विभिन्न

विहणइ-विधुनोति

विहुर-विधुर

विहुरी- (विहुरी ?) IX 22, 2 नियकज्जविहुरी
heartily delighted in her work,
enthusiastic over it.

विहइ-विभूति

विहसिय-विभूषित

विहय-विधेय

विहोय-विभव

वीद-पीठ

वीणाटावणि-वीणाटापनं cf. M. टावणी a kind
of popular song, sung to the
accompaniment of a stringed
instrument.

वीयराय-वीतराग

वीर-Skt.

वीस-विशति

वीसट-विश्व

वीसमद-विश्रामयति

वीसमद-विश्रमति M. विमरे

वीसमद-विश्रामयति M. विमाने

वीसास-विभास

वुचइ-उच्यते

वुटि-टटि

वुटिय-व्युत्थिय

वुत्त-उत्त

वुन D- (=विपण्ण)

वेग-वेग

वेदइ-वेदयति M. वेदणं

वेय-वेग

„ -वेद

वेयंग-A Country-मरु वेयंग कुंग वेराड नि
X 1, 12

वेयडिय D- (=प्रत्युत्त) Deśi VII 77 वेअडिअं
पच्छुत्ते

वेयट्ट-वैतादय

वेयण-वेदना

वेयारइ D- (=प्रतारयति) विकारयति? Deśi
VII 95 वेआरिअमवि पयारियकचंठ.

वेराड-वैराट Name of country. The मत्त्य?
The present Alwar and round
about it.

वेराय-विराग

वेला-Skt.

वेलाउड-वेलाकुड

वेल्हड D- (=कोमड) Deśi VII 96 वेल्हलो
मउअविलासीड M. वेल्हाड

वेस-द्वेष

„ -वेदया Coll M. वेस्वा

„ -वेय

वेसत्तण-वैदयत्त

वेदव-वैभव

वोइय-व्यपेत

वोड D- (कडकड) Deśi VI 90 तुमुदे वमाड
M. वोड बोला

वोडइ D- (=गळडनि) O. M. वोळणं

वोदिरथ D- (=प्रवदण)

वोदिरिथ D- „

मद-मदी

रा

तो पियसुंदरीहिं अवलोइवि थिय नियदुहियहिं वयणु पलोइवि ।
 घत्ता । तहिं काले सुमित्त राएं तासु परिट्ठविय ।
 सम्माणिवि लोय नियनियनिलयहं पट्ठविय ॥ १० ॥
 धणवइ बंधुअत्त रक्खाविय जणि गरुयावराह लक्खाविय ।
 मंदिरि कडयमुह संचारिय विहडप्फड सरूव ओसारिय ।
 भविसहो सयणविंदि दिहि दरिसिवि परमुच्छवि घणु हियइं पवरिसिवि ।
 राएं पउरुपमुहुं बोल्लाविउ तुह्महं एउ कज्जु संभाविउ ।
 एहु सिट्ठि पुरपउरि महंतरी आयउ चोरु छुहिवि कक्खंतरी ।
 दिट्ठु तुह्मि धिट्ठत्तणु आयहो तंपि करेवि चडिउ परिच्छेयहो ।
 मंडिवि अंगु अतुलु भयभीसहो दरिसिय विहिमि संघि नियसीसहो ।
 एवहिं थिय अवहेरि करेविणु जं किज्जइ तं भणह मिलेविणु ।
 घत्ता । तो भणिउं समूहु सिरु विट्ठणइं घुम्मइं चवइ ।
 अहो देखहो तुम्हि कम्महंतणिय विचित्तगइ ॥ ११ ॥
 तो कारणु परिचित्तिवि भारिउ महवंतेहिं समुहुं ओसारिउ ।
 करह वयणु समवायसमुच्चइ एहइं कालि काइं पहु वुच्चइ ।
 जंपइ कोवि पुराइयकम्महु अइयारिं पहु जाउ परम्महु ।
 भविसयत्तु अहिं सम्माणिउं सिट्ठिवि छायाभंगहो आणिउं ।
 कोवि भणइं अविद्याणियखत्तं अहु अजुत्तु कीयउ वधुयत्तं ।
 परिण विट्ठु हरेवि असारउ किम वुच्चइ धणु एहु महारउ ।
 अन्नं वुत्तु पउरमाहप्पें अइकम्महो किर काइं वियप्पें ।
 एवहिं वयणु किंपि तं वुच्चइ जेण सिट्ठि सहं पुत्तिं मुच्चइ ।
 घत्ता । परिचित्तिवि कज्जु एक्कायारु करेवि लहु ।
 पडिगाहिवि सिट्ठि पुणु पउरिं विन्नत्तु पहु ॥ १२ ॥
 थाइवि पउरपमुहुं पडिजंपइ देव देव पउरिं विन्नप्पइ ।
 धणवइ कुरुजंगलि विपहाणउं तउ घरि सुट्ठु समुन्नयमाणउं ।
 सो अन्नायकारि जं वुच्चइ तं पउरहो न मणाउ वि रुच्चइ ।
 जइ अन्नाउ तासु मणि भावइ ता किं पुर पउरहो वि पहावइ ।
 एहु सरीरु विभायहि हुत्तउ तिहिमि ताहं सामन्नु विट्ठत्तउ ।
 वंधुयत्तु चोरत्तणु पावइ जइ अन्नहो घणु लेविणु आवइ ।

समाहुत-समाहूत

समिच्छण-समीक्षण

समिच्छिय-समीक्षित

समिद्ध-समृद्ध

समिद्धि-समृद्धि

समिद्धिवि=संमिद्धिवि see मिह्रइ

समीर-Skt.

समील-(सम?) दुभ रयणि वहलकजलसमील

IV 4, 9

समीत-समीप

समुगय-Skt.

समुचणिय-समुचलित

समुज्जद-समुज्ज्वल

समुत्थिय-समुत्थित

समुत्तरेयि-समुत्तीयं

समुत्तंग-Skt.

समुद-समुद्र

समुजय-समुजत

समुगणोण-समुजतोवत=ever louder and

louder समु० बोसो हुओ पायडो वंसयाले

हुयामो IV 3, 7

समुत्तायि-समुत्तरतायित

समुत्तम-समुत्त

समुत्तमा-समुत्त

समुत्तिय-समुत्तीरुत

समुत्ताद-समुत्तादि

समुत्-समुत्त

समुत्-Skt.

समुत्-समुत्त

समुत्तम-समुत्तमति

समुत्-समुत्त

समुत्-समुत्त

समुत्-समुत्त

समुत्-समुत्त

समुत्-समुत्त

समुत्-समुत्त

समुत्-समुत्त

समुत्-समुत्त

समुत्-समुत्त

संपुड-संपुट

संपुडइ-संपुटीकरोति

संपुन-संपूर्ण

संपेसइ-संप्रेषयति

संपेसण-संप्रेषण

संपालइ D-(संपाटयति) M. फाळणें

संवज्जइ-संवध्यते

संवंध-Skt.

संवल-संवल

संवोहइ-संनोधयति

संभम-संभ्रम

संभरइ-संस्मरति

संभरइ D-(श्रुणोति) G. सांभळुं

संभव-Skt.

„-संभ्रम

संभवइ-संभवति

संभाळइ D-(=संश्रुणोति) M. सांभाळणें

संभावइ-संभावयति

संभासइ-संभाषते

संभासण-संभाषण

संभूभ-संभूत

सम्मइ-सम्मति

सम्मजिय सम्मार्जित

सम्मत्त-सम्पत्त

„-Skt.

सम्मयिय-सम्मापित counted amongst

सम्माइजइ-सम्मीयते

सम्माइटि-सम्पादृष्टि

सम्पाण-सम्मान

सम्पाणइ-सुस्मानयति

सम्पाणइ-सम्पायति

सय-शय

„-सय

सय-सय

सय-सय

सय-सय

सय-सय

सय-सय

सय-सय

छतार-छतारा A name.

छतारिय- " "

छत्त-ओव

„-छत्त

„-छत्त

„-ओतस्

छदक्ख-छदक्ष

छद-छुद

छदि-छुदि

छंदर-Skt.

छन्न-शून्य

छन्द-सुपा M. सूत

छपायनवा- ? Occurs among the names
of eatables to be offered to
Sādhus, in XII 3.

छप्पसन्न-छप्रसन्न

छप्पह-छप्रभ A name.

छप्पह्व-छप्रभूत

छमरइ-स्मरति

छमित्त-छमित्रा A name.

छम्मइ-श्रूयते

छर-Skt.

छरय-छरत

छरहि-छरभि

छराउल्य-छराकुल

छराउल्य-Skt.

छरिंद-छरेंद्र

छरेत्तर-छरेत्तर

छव-छत्त

छवइ-छपति

„-त्वपिति

छवक्क-छवाक्क A name.

छवपंचमि=छअपञ्चमी The fifth day of the
bright half of कार्तिक (rarely of
कात्थुन and आषाढ also see VI 3, 4)

छवन्न-छवर्ण

छवरइ-स्मरति

छवहंवर-A name.

छविण-स्वन्न

छव्वय-छव्वता A name.

छव्वइ-श्रूयते

छत्तइ-छुप्यति

छत्तम-छपमा

छत्तार-छसार

छद-छुम

„-छत्त

छहकम्मिय-छुभकर्मिक

छहचार-छुभाचार

छहचिद्दी-छुभचेष्टा

छहद-छभट

छहत्तय-छहत्त (दानशील)

छहद-छभद्र

छहप्पिय-छत्तप्रिय

छहमछह-छुभाशुभ

छहम्म-छवर्म A name.

छहव-छभव

छहासेव-छत्तसेव

छहाइ-छत्तायते

छहावइ-छत्तयति

छहावणय=छहावय (? शोभनक)

छहावय-छत्तदायिन्

छहावह-छत्तावह

छहात्तिय-छभापित

छदि-छदइ

छदिय- „

„-छत्तित

छहुम-छक्षम

छर-छर

„-छर्य

छरप्पद-छर्यप्रभ A name.

सेइय-स्वेदित G. परसेवो

सेउ-सेतु

सेज-शय्या M. शेज

सेट्टि-श्रेष्ठिन् M. G. शेठ

सेणावइ-सेनापति M. शेणवइ

सेणिय-श्रेणिक King Bimbisāra of मगध,
who figures prominently in
legends.

कहिंमि को वि काइंमि न पयासइ थिय भोयणु परिहरिवि महासइ ।
 अम्हइ दुखु दुखु तन्हाविय ओसहमित्तु गासु गिन्हाविय ।
 आणेविणु सुहिसयणहिं दक्खिण कन्नकुमारि भणिवि जणि अक्खिय ।
 पइसारिय घरि गरुयविहोएं थिय संघहु करिवि पइसोएं ।
 गंभीरत्तणेण नउ अक्खइ पइहरि कुलहो कलंकउ रक्खइ ।
 एवहुंतरेण जा अच्छइ सा जि एहु परिणेवइ वंछइ ।
 सयणिहिं तह विबाहु पारंभिउ एत्थंतरि एरिसउ वियंभिउ ।
 तिलमित्तुवि जइ अलियउ आयहो तो अम्हइ मिच्छित्तपरायहो ।
 निमुणेविणु वणिउत्तहो वयणइं थियइं कन्न झंपिवि सुहिसयणइं ।
 वड्डिउ गरुआघेसु नरिंदहो जोइउ समुहुं कुरुडभडविंदहो ।
 ओसारिवि वेवि दिहुबंधहो अणुहवंतु फलु दुन्नयरंधहो ।
 यत्ता । गयउरु सविलक्खु अंसुजलोहियलोयणइं ।
 सुहिसयणसणहिं घरि घरि कियइं अभोयणइं ॥ १६ ॥
 घरि घरि हट्टि हट्टि जणु जूरिउ भग्ग मडप्फरु हियइ विसूरिउ ।
 हा विट्ठि जाउ सुट्ठु विच्छायउ जं जम्महोवि न केणवि नायउ ।
 जो राउलि पुरपउरे महायउ तासु मलित्तु केम घरि आयउ ।
 जंपइ कोवि न एयहो अग्गं एउ सव्वु दुप्पुत्तहो सग्गं ।
 कोवि चवइ परिवड्डियखेरउ एउ पवंत्तु सख्खहिकेरउ ।
 भविमयत्तु बुद्धाविउ राणं सट्ठं माणि वड्डियअणुराणं ।
 करहिं किपि जं जुज्जइ आयहं दुन्नयदोसविडंविक्कायहं ।
 तं निमुणेविणु वुत्तु कुमारिं इउ लज्जावणिज्जु अइयारिं ।
 अह अम्हइंमि एउ कि जुंजइ जं इउ एवहुंतरु किज्जइ ।
 यत्ता । अममंजसु कज्जु एहउ किपि समावडइ ।
 जं थोइल्यंवि दुत्तरि दुप्पवंमि पडइ ॥ १७ ॥
 मग्गमयित्तु कि कामुवि भावइ अह पुच्चक्खिउ कम्म करावइ ।
 नामहिं कज्जु दुसंकादि आवइ तामहिं मुअणत्तणु न पहावइ ।
 दुक्कं कज्जाकज्जुवियारहं राउन्नु दण्णमाट्टु दुव्वारहं ।
 जं पट्टाट्टु वियारि न भंजइ नं इहगत्ति पग्गिनि छिज्जइ ।

कहिमि को वि काइमि न पयासइ थिय भोयणु परिहरिवि महासइ ।
 अम्हइ दुखु दुखु तन्हाविय ओसहमित्तु गासु गिन्हावियै ।
 आणेविणु सुहिसयणहिं दक्खिय कन्नकुमारि भणिवि जणि अक्खिय ।
 पइसारिय घरि गरुयविहोएं थिय संघट्टु करिवि पइसोएं ।
 गंभीरत्तणेण नउ अक्खइ पइहरि कुलहो कलंकउ रक्खइ ।
 एवहुंतरेण जा अच्छइ सा जि एहु परिणेवइ वंछइ ।
 सयणिहिं तह विवाहु पारंभिउ एत्थंतरि एरिसउ वियंभिउ ।
 तिलमित्तुवि जइ अलियउ आयहो तो अम्हइ मिच्छित्तपरायहो ।
 निमुणेविणु वणिउत्तहो वयणइं थियइं कन्न झंपिवि सुहिसयणइं ।
 वड्डिउ गरुआघेसु नरिंदहो जोइउ समुहुं कुरुडभडविंदहो ।
 ओसारेवि वेवि दिहुबंधहो अणुहवंतु फलु दुत्तरंधहो ।

यत्ता । गयउम सविलक्खु अंसुजलोह्लियलोयणइं ।

सुहिसयणसणहिं घरि घरि कियइं अभोयणइं ॥ १६ ॥
 घरि घरि हट्टि हट्टि जणु जूरिउ भग्ग मडप्फरु हियइ विसरिउ ।
 हा विहि जाउ सुट्टु विच्छायउ जं जम्महोवि न केणवि नायउ ।
 जो राउलि पुरपउरे महायउ तासु मलित्तु केम घरि आयउ ।
 जंपइ कोवि न एयहो अग्गं एउ सव्वु दुप्पुत्तहो सग्गं ।
 कोवि चवइ परिवड्डियखेरउ एउ पवंचु सख्वहिकेरउ ।
 भविमयत्तु वुट्ठाविउ राणं सहं माणि वड्डियअणुराणं ।
 करहिं किंपि जं जुज्जइ आयहं दुत्तरपदोसविडंविणकायहं ।
 तं निमुणेविणु वुत्तु कुमारिं इउ लज्जावणिज्जु अइयारिं ।
 अह अम्हहंमि एउ किं जुज्जइ जं इउ एवहुंतरु किज्जइ ।

यत्ता । अममंजसु कज्जु एहउ किंपि समावडइ ।

जं थोइलयंपि दुत्तरि दुप्पवंमि पडइ ॥ १७ ॥
 मममयित्तु किं कामुवि भावइ अह पुच्चक्किउ कम्म करावइ ।
 नामहिं कज्जु दुसंकटि आवइ नामहिं सुअणत्तणु न पहावइ ।
 दुक्क कज्जाकज्जुवियारहं राउन्नु दप्पमाट्टु दुव्वारहं ।
 जं पट्टुपुत्त वियारि न भंजइ नं इहगति पगन्निवि छिज्जइ ।

जाम्ब न डहइ महासइ साविं अणुणह ताम परमसम्भाविं ।
 तहिं वयणिं नरनाहु नियच्छइ सा सरोसफुरियाहर पिच्छइ ।
 विहडप्फड निम्भर निवडंती तं गयघडभडथड विहडंती ।
 विंघणसील कामसरमुट्टि व दुहिदुप्पिच्छ कुइयपहुदिट्टि व ।
 घोरंधार पलयघणवुट्टि व असरिसख्व महानिवतुट्टि व ।
 फाडियनित्तचीर जयलच्छि व अकयकडक्ख महाजलिमच्छि व ।
 सो न तित्थु अत्थाणि नरिंदहो जो नवि खुहिउ ताहि सुहविंदहो ।
 भविसुवि अणिमिसनयणु पलोवइ किं सा होइ न होइ व जोयइ ।
 घत्ता । असिरिवसिरिवत्त सजलवरंग वरंगणवि ।
 सुद्धवि सवियार रंजणसोह निरंजणवि ॥ ६ ॥
 नवर ताहिं निच्छयमाहप्पि जयसुदरिसंकेयवियप्पि ।
 जयजयकारु घुट्टु जणविंदिं विणएं आसणु मुक्कु नरिंदिं ।
 सहं अंतेउरेण पियसुंदरि खुहिय नाइं गहदुत्थि वसुंधरि ।
 एहु परिवारु खित्तु वामोहइ पुरउ होइ कंचुइ संवोहइ ।
 मं अवराहु करहि मणि सारिए दुरवराहु जणु होइ भडारिए ।
 जं नवि घडइ तहिं जि आसंकइ पिसुणपवेसु लहिवि मुहुं वंकइ ।
 तो राएं धणवइ छड्ढाविउ भविसुवि तहो कमकमलहो लाविउ ।
 वंधुयत्तु सयणिहिं विणिवारिवि सहं जणणिए नयरहो नीसारिवि ।
 विन्नि गाम्भेयंतरदेसहो देविणु घल्लिउ खलु परएसहो ।
 जइ पइसंतु सुणिउं कुरुजंगलि तो सिरु खुडिवि करमि महिमंडलि ।
 कमलमहासइ सियपियवयणिहिं कोक्किवि सम्माणिय सहं सयणिहिं ।
 पंचहिं सयहिं नियरु दरिस्ताविउ भविसयत्तु अवराहु खमायउ ।
 पउरिं सहिउ परमपरिओसिं दियवंदिणजयजयनिग्घोसिं ।
 सहं सयणिहिं सपुत्तु सकलत्तउ धणवइ नियमंदिरि संपत्तउ ।
 घत्ता । तो कमलाएवि पुन्वखेरि अंतरि करइ ।
 पच्छन्नवियारि सज्जणजणहो हियउ भरइ ॥ ७ ॥
 घरवइ घरवावारिं चाहइ पुत्तहो मंगलसय संवाहइ ।
 कुलवहु सुयणत्तणु दुल्लालइ पइहरि सुहिसयणइं संभालइं ।
 इत्थंतरि अणुराइयचित्तहं मिहुणहं भावयत्तभविसत्तहं ।

जाम्व न डहइ महासइ साविं अणुणह ताम परमसब्भाविं ।
 तहिं वयणिं नरनाहु नियच्छइ सा सरोसफुरियाहर पिच्छइ ।
 विहडप्फड निम्भर निवडंती तं गयघडभडथड विहडंती ।
 विंघणसील कामसरमुट्ठि व दुहिदुप्पिच्छ कुइयपहुदिट्ठि व ।
 घोरंधार पलयघणवुट्ठि व असरिसख्व महानिवतुट्ठि व ।
 फाडियनित्तचीर जयलच्छि व अकयकडक्ख महाजलिमच्छि व ।
 सो न तित्थु अत्थाणि नरिंदहो जो नवि खुहिउ ताहि मुहविंदहो ।
 भविसुवि अणिमिसनयणु पलोवइ किं सा होइ न होइ व जोयइ ।
 घत्ता । असिरिवसिरिवत्त सजलवरंग वरंगणवि ।
 मुद्धवि सवियार रंजणसोह निरंजणवि ॥ ६ ॥
 नवर ताहिं निच्छयमाहप्पि जयसुदरिसंकेयवियप्पि ।
 जयजयकारु घुट्ठु जणविंदिं विणए आसणु सुक्कु नरिंदिं ।
 सहं अंतेउरेण पियसुंदरि खुहिय नाइं गहदुत्थि वसुंधरि ।
 एहु परिवारु खिच्छु वामोहइ पुरउ होइ कंचुइ संवोहइ ।
 मं अवराहु करहि मणि सारिए दुरवराहु जणु होइ भडारिए ।
 जं नवि घडइ तहिं जि आसंकइ पिसुणपवेसु लहिवि मुहुं वंकइ ।
 तो राए धणवइ छड्ढाविउ भविसुवि तहो कमकमलहो लाविउ ।
 वंधुयत्तु सयणिहिं विणिवारिवि सहं जणणिए नयरहो नीसारिवि ।
 विन्नि गाम्भेयंतरदेसहो देविणु घल्लिउ खलु परएसहो ।
 जइ पइसंतु सुणिउं कुरुजंगलि तो सिरु खुडिवि करमि महिमंडलि ।
 कमलमहासइ सियपियवयणिहिं कोक्खिवि सम्माणिय सहं सयणिहिं ।
 पंचहिं सयहिं नियरु दरिस्ताविउ भविसयत्तु अवराहु खमायउ ।
 पउरिं सहिउ परमपरिओसिं दियवंदिणजयजयनिग्घोसिं ।
 सहं सयणिहिं सपुत्तु सकलत्तउ धणवइ नियमंदिरि संपत्तउ ।
 घत्ता । तो कमलाएवि पुन्वखेरि अंतरि करइ ।
 पच्छन्नवियारि सज्जणजणहो हियउ भरइ ॥ ७ ॥
 घरवइ घरवावारिं चाहइ पुत्तहो मंगलसय संवाहइ ।
 कुलवहु सुयणत्तणु दुल्लालइ पइहरि सुहिसयणइ संभालइ ।
 इत्थंतरि अणुराइयचित्तहं मिहुणहं भावयत्तभविसत्तहं ।

सुहकरि फंसि वयणु पडिवज्जइ मुहिं गलिअंसुपवाहिं नज्जइ ।
 नाह बलिक्खिउ माणुसलोउ जहिं एहउ खलु इहविओउ ।
 कहिं पुरवरहो जाउ नीसारउ कहिं आयउ सो दुक्कलियारउ ।
 कहिं वीसरिय मुह सहं सयणिहिं कहिं गउ तुहुं झडत्ति महु वयणिहिं ।
 जिणि एवडु दुक्खु विसहाविउ खलदुव्वयणविडंवन पाविउ ।
 एत्तिउ कालु गमिउं चिणु संगिं दिणुरयणिवि डज्झंति अंगिं ।
 दोमिउं देहु पुरउ सुहिसयणहं भरिय कन्न दूसहदुव्वयणहं ।
 निरु लज्जावणिज्जु अविसिहउ एहउ मइं न कयाइवि दिहउ ।
 घत्ता । अह जम्मिवि जाय दुहदुम्मणविच्छायल्लवि ।
 मइं जेहिय नारि दुक्खहं भायण कावि नवि ॥ ११ ॥
 तो फेडिवि वयणहो वत्थंचलु मुहि तंवोलु खित्तु बहुपरिमलु ।
 फुसिवि अंसु लोयणहं सहत्थे जंपिउ पिउ वयणे सुपसत्थे ।
 हे सुंदरि मं जाहि विसायहो सच्चहो मणुअजम्मि संजायहो ।
 सुहिसंजोउ विओएं भज्जइ मिहुणुवि सुहकम्मं उप्पज्जइ ।
 रिद्धिविणासिं समउं पवज्जइ अत्थक्कइ मरणुवि संपज्जइ ।
 जोव्वणु जररक्खसिए गिलिज्जइ तं लाहउ जं जणि जीविज्जइ ।
 पिए चित्तविउ केण इउ एहउ जं होसइ दंसणु ससणेहउ ।
 हउं जक्खेसरेण सम्माणिउं निययविमाणि करेविणु आणिउं ।
 एवहिं तउ परिपुत्तमणोरह एयारसमइ हूअ महागह ।
 चिरु विच्छोयकालि मुह दूसह निसुणहिं कहहि सयल पुव्वक्कह ।
 तं निसुणिवि उवसमियविलक्खिम हुअ पच्चक्खदक्खउवलक्खिम ।
 घत्ता । अणुराइयचित्त विउलभोय भुंजंति थिय ।
 धणवालं लोइ कव्वसमुच्चइ संधि किये ॥ १२ ॥

एकादशः सन्धिः

कुवलयसोमालहिं कंचणमालहिं उक्खंभिउ अहिमाणगिरि ।
 निसुणहं वणिउत्ति पणयनिउत्ति जिम परिओसिय कमलसिरि ।
 दुवई । पुणरवि भविष्यत्तु सकलत्तउ पहुभोवालराइणो ।

१ C adds इय भविष्यत्तत्कहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए
 भवित्तदत्तभविषाणरूपियमेलावण्णणो णाम एयारहमो संधी परिच्छेओ सम्मतो ।

सुहकरि फंसि वयणु पडिवज्जइ मुहिं गलिअंसुपवाहिं नज्जइ ।
 नाह वलिक्खिउ माणुसलोउ जहिं एहउ खलु इट्ठविओउ ।
 कहिं पुरचरहो जाउ नीसारउ कहिं आयउ सो दुक्कलियारउ ।
 कहिं वीसरिय मुह सहुं सयणिहिं कहिं गउ तुहुं झडत्ति महु वयणिहिं ।
 जिणि एवहु दुक्खु विसहाविउ खलदुब्बयणविडंण पाविउ ।
 एत्तिउ कालु गमिउं चिणु संगिं दिणुरयणिवि डज्झंतिं अंगिं ।
 दोमिउं देहु पुरउ सुहिसयणहं भरिय कन्न दूसहदुब्बयणहं ।
 निरु लज्जावणिज्जु अविसिट्ठउ एहउ मइं न कयाइवि दिट्ठउ ।

घत्ता । अह जम्मिवि जाय दुहदुम्मणविच्छायल्लवि ।

मइं जेहिय नारि दुक्खहं भायण कावि नवि ॥ ११ ॥
 तो फेडिवि वयणहो वत्थंचलु मुहि तंवोलु खित्तु बहुपरिमलु ।
 फुसिवि अंसु लोयणहं सहत्थें जंपिउ पिउ वयणें सुपसत्थें ।
 हे सुंदरि मं जाहि विसायहो सव्वहो मणुअजम्मि संजायहो ।
 सुहिसंजोउ विओएं भज्जइ मिहुणुवि सुहकम्मं उप्पज्जइ ।
 रिद्धिविणासिं समउं पवज्जइ अत्थक्कइ मरणुवि संपज्जइ ।
 जोव्वणु जररक्खसिए गिलिज्जइ तं लाहउ जं जणि जीविज्जइ ।
 पिए चित्तविउ केण इउ एहउ जं होसइ दंसणु ससणेहउ ।
 हउं जक्खेसरेण सम्माणिउं निययविमाणि करेविणु आणिउं ।
 एवहिं तउ परिपुत्तमणोरह एयारसमइ हूअ महागह ।
 चिरु विच्छेयकालि मुह दूसह निसुणहिं कहहि सयल पुब्बक्कह ।
 तं निसुणिवि उवसमियविलक्खिम हुअ पच्चक्खदक्खउवलक्खिम ।
 घत्ता । अणुराइयचित्त विउलभोय भुंजंति थिय ।
 धणवालें लोइ कव्वसमुच्चइ संधि किय ॥ १२ ॥

एकादशः सन्धिः

कुवलयसोमालहिं कंचणमालहिं उक्खंभिउ अहिमाणगिरि ।
 निसुणहं वणिउत्ति पणयनिउत्ति जिम परिओसिय कमलसिरि ।
 दुवई । पुणरवि भविसयत्तु सकलत्तउ पहुभोवालराइणो ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए भविसदत्तभवित्तानरूपियमेलाववण्णणो णाम एयारहमो संधी परिच्छेओ सम्मतो ।

तदा देह सुस्मारमुग्गा गवता नरा पावहो जेण भोगा विविता ।
 पायं देह मासाय पेयं पयस्यं न सो पावण किंवि भावेण वृत्तं ।
 पुणो कचरा पण्यदा दिव्यभेया जयं ताण को वज्रण दिव्यवेया ।
 सुराईहिं दहिएहिं जित्तं पवित्तं वरं आमुगीयं सुहं देह दत्तं ।
 वरासज्जणाचार साहण दाई नरो सो सहं भोगभूमीहिं जाई ।
 मुणीणं मणिइं सुहं सेवणंइं मया दित्तण मुंताण भोगसंइं ।
 कस्यापंविता तीवणा विचमसारा मुयेणं पि माया जईणं पिपारा ।
 सुहासेयमंडागखंडा सुअन्था तुमं इच्छसी सग्गभोग्गाइं वन्डी ।
 गुणानारिगा लडुआ सीरसज्जा कमारं सुमारं मुहाली मणुज्जा ।
 ससत्तीए भत्तीए जो देह दाया महीमूलसग्गमि मा होइ राया ।
 कवित्था सुदत्तता महानालिएरा गुरु माहुलिंगा वरा पक्कमारा ।
 सहारं वसंजायया भन्नभंवा अहो एवमाई करेविं अउन्वा ।
 सुसाहण जो देह ए मचलोए न छइंवि पासं मया तस्स भोए ।
 नरेणेच्छजुत्तं दहीयंपि सीरं दिहं निच जो देह ताही मरीरं ।
 रसं पायए इत्थ ए जो मुणीसं सुहं सेवण किन्नराणं अमेसं ।
 मुणीणं तहा पत्तया जेहिं दिन्ना सुकण्णरभूवेण पउरेण भिन्ना ।
 तओ तेहिं पाविज्जाए किन्नराणं भमंतो नहे दिंडए सुरविमाणं ।
 मुहा वचरा कोइलालावदाया सुहं पावण दिव्यवाणी मुवाया ।
 जहा जेण दत्तं तहा तेण पत्तं इमं सुवण मिट्टलोणण वुत्तं ।
 मुपायन्नवा कोइवा जत्त माली कहं सो नरो पावण तत्थ साली ।
 सिरीखंडकण्णरएलाइं दिन्ना मुहासुद्धिहे पोप्फला जेण दिन्ना ।
 भवे तस्स वाया अलीमाणपारी मुरुवेण कामो सिरी कन्नधारी ।
 भुजंगो बुहारंजणो नाम छंदो चिरं नंदओ गिहवरो दाणइंदो ।
 वत्ता । एउ वुत्तउ तासु संपय जासु अन्नसभत्तिपमाणु निरुत्तउ ।
 भणु भाविं दितउ मुणिपयभत्तउ सग्गहो को न पट्टत्तउ ॥ ३ ॥
 दुवई । दसवि सुभोयभूमिसुहु भुंजिवि सग्गिवि जाइ सम्मई ।
 पुणु नरपवरु होइ वरदाणिं पावइ सिद्धिसंपइ ॥
 सुअपंचमिउज्जवणउं भरेवि जिणपुज्जमहिम दाणइं करेवि ।

तदा देह सुस्मारमुग्गा पयसा नरा पावहो जेण भोया विविता ।
 पयं देह नासाय पेयं पयस्यं न सो पावह विवि भोयेण वृत्तं ।
 पुणो कचरा पण्डा दिवमेया जयं ताण को वज्र दिवमेया ।
 सुराईहिं दहिणहिं जित्तं पत्तितं वरं आमुनीयं सुहं देह दत्तं ।
 वरासज्जणाचार साहण दाई नरो सो सहं भोगभूमीहिं जाई ।
 मुणीणं मणिइं गुहं सेयसंइं मया दित्तं मुत्ताए भोगसंइं ।
 कत्तायंविता तीवणा विक्खसारा मुत्तेणं पि माया जईणं पिपारा ।
 सुहासेयमंडागसंइं सुअन्ना तुमं इच्छसी सम्मभोगाइं वन्ना ।
 गुणानारिया लडुआ सीरसज्जा कमारं सुमारं सुहाली मणुजा ।
 ससत्तीए भत्तीए जो देह दाया महीमूलसम्ममि मा होइ राया ।
 कवित्ता सुदत्ता महानालिएरा गुरु माहुलिंमा वरा पक्कमारा ।
 सहारं वसंजायया भन्तगंवा अहो एवमाई करेविं अउन्ना ।
 सुसाहण जो देह ए मयलोए न छइंवि पासं मया तस्स भोए ।
 नरेणेच्छजुत्तं दहीयं पि सीरं दिहं निच जो देह ताही मरीरं ।
 रसं पायए इत्थ ए जो मुणीसं सुहं सेवए कित्तराणं अमेसं ।
 मुणीणं तहा पत्तया जेहिं दिन्ना सुकणूरभूवेण पउरेण भित्ता ।
 तओ तेहिं पाविज्जाए कित्तराणं भमंतो नहे दिंडए सुरविमाणं ।
 मुहा वचरा कोइलालावदाया सुहं पावए दिव्ववाणी मुवाया ।
 जहा जेण दत्तं तहा तेण पत्तं इमं सुवए मिट्टलोएण वुत्तं ।
 सुपायन्नवा कोइवा जत्त माली कहं सो नरो पावए तत्थ साली ।
 सिरीखंडकणूरएलाइं दिन्ना मुहासुद्धिहे पोप्फला जेण दिन्ना ।
 भवे तस्स वाया अलीमाणपारी सुखेण कामो सिरी कन्नधारी ।
 भुजंगो बुहारंजणो नाम छंदो चिरं नंदओ गिहवरो दाणइंदो ।
 घत्ता । एउ वुत्तउ तासु संपय जासु अन्नसभत्तिपमाणु निरुत्तउ ।
 भणु भाविं दित्तउ मुणिपयभत्तउ सग्गहो को न पट्टत्तउ ॥ ३ ॥
 दुवई । दसवि सुभोयभूमिसुहु भुंजिवि सग्गिवि जाइ सम्मई ।
 पुणु नरपवरु होइ वरदाणिं पावइ सिद्धिसंपइ ॥
 सुअपंचमिउज्जवणउं भरेवि जिणपुज्जमहिम दाणइं करेवि ।

परियाणेवि कज्जु करि एवहिं जं जं मणहं रुचए ।
 घत्ता । एत्तहिं विअणक्खें दरसविलक्खें वुत्तु पुत्तु धणवइण सइ ।
 परिवड्डियखेरिहिं निययजणेरिहिं दिट्ठ पुत्तमज्जाय पइ ॥ ५ ॥
 दुवई । कुडिलसहावभावपरिवंक्कुडदुक्कडविसमचित्तयं ।
 होंति वियक्खणेंवि दुल्लक्खइं महिलत्तणचरित्तयं ।
 किर वड्डुइ इउ भूवालु इत्थु सामण्णु अग्निं गणण कित्थु ।
 तेणवि सुहिसयणइं आहरेवि अब्भत्थिय करसंपुडु करेवि ।
 अहो तहोवि वयणु किउ अप्पमाणु गय घरु जंपेविणु साहिमाणु ।
 एवहिं भणु किज्जइं काइ इत्थु तुहुं बुद्धिविणयविक्रमि पसत्थु ।
 तुहुं कुलसाहारणु जगि पवित्तु हउं रंजमि परतउ तणउं चित्तु ।
 तो सहिवि न सक्खिय एक्कनारि कमलहि सहि भविसत्तहो वालहारि ।
 वित्थारिवि लोयणदलविसाल उल्लवइ हसेविणु कणयमाल ।
 आयहो आएं किर कवणु कज्जु हउं तउ पडिउत्तरु देमि अज्जु ।
 घत्ता । जो पहु परिवारहो विक्रमसारहो सो किं अवहिए संचरइ ।
 परसव्यु इच्छज्जइ जणु पडिचज्जइ सामि अजुत्तुवि जं करइ ॥ ६ ॥
 दुवई । जं जसु मणि न ठाइ तं तासु भणंतहं केम रुचए ।
 तहवि हुअ परिवाडि पिकखेविणु जुत्ताजुत्तु वुचए ।
 राउलमंडइं पिम्मइं न होंति अणुयत्तवसेण घडंति जंति ।
 निक्कारणि पइं परिहरिय देवि सोहग्गु माणु मंडणु हरेवि ।
 थिय इत्तिउ कालु अइट्ठसंगि सुहविरहदुक्खसंदीवियंगि ।
 एवहिं दुत्तरि पडिवन्नकालि आणिय घल्लिय सुहिसयणजालि ।
 उप्पायउ जो अकयावराहु सो ताहि केम वीसरइ दाहु ।
 मज्जाय ताहि सीलत्तणेण नज्जइ सुपुत्त गुणकित्तणेण ।
 परि तुहुंवि किंपि नउ मुणहिं मूढु अच्छहिं सखवरणरणइं छुट्ठु ।
 तहिं चरिउ कोवि नउ कहइ तुहु अदरेण जाइ दुव्वसणमुत्तु ।
 घत्ता । मग्गेविणु सारउ दुक्कलियारउ जं तउ सो वधुयत्तउउ ।
 जं वुत्तु मख्खइं अविणयइअइं तं तह्वेवि मत्थइ पडउ ॥ ७ ॥
 दुवई । निययरम्मभेयपहुलज्जिउ रंजिउ ताहिं वयणहिं ।

परियाणेवि कज्जु करि एवहिं जं जं मणहं रुचए ।

घत्ता । एत्तहिं विअणक्खें दरसविलक्खें वुत्तु पुत्तु धणवइण सह ।

परिवड्डियखेरिहिं निययजणेरिहिं दिट्ठ पुत्तमज्जाय पइ ॥ ५ ॥

दुवई । कुडिलसहावभावपरिवंक्कुडदुक्कडविसमचित्तयं ।

होंति वियक्खणेंवि दुल्लक्खइं महिलत्तणचरित्तयं ।

किर वड्डु इउ भूवालु इत्थु सामण्णु अग्निं गणण कित्थु ।

तेणवि सुहिसयणइं आहरेवि अब्भत्थिय करसंपुडु करेवि ।

अहो तहोवि वयणु किउ अप्पमाणु गय घरु जंपेविणु साहिमाणु ।

एवहिं भणु किज्जइं काइ इत्थु तुहुं बुद्धिविणयविक्रमि पसत्थु ।

तुहुं कुलसाहारणु जगि पवित्तु हउं रंजमि परतउ तणउं चित्तु ।

तो सहिवि न सक्खिय एक्कनारि कमलहिं सहि भविसत्तहो बालहारि ।

वित्थारिवि लोयणदलविसाल उल्लवइ हसेविणु कणयमाल ।

आयहो आएं किर कवणु कज्जु हउं तउ पडिउत्तरु देमि अज्जु ।

घत्ता । जो पहु परिवारहो विक्रमसारहो सो किं अवहिए संचरइ ।

परसव्यु इच्छज्जइ जणु पडिवज्जइ सामि अजुत्तुवि जं करइ ॥ ६ ॥

दुवई । जं जसु मणि न ठाइ तं तासु भणंतहं केम रुचए ।

तहवि हुअ परिवाडि पिकखेविणु जुत्ताजुत्तु वुचए ।

राउलमंडइं पिम्मइं न होंति अणुयत्तवसेण घडंति जंति ।

निक्कारणि पइं परिहरिय देवि सोहग्गु माणु मंडणु हरेवि ।

थिय इत्तिउ कालु अइट्ठसंगि सुहविरहदुक्खसंदीवियंगि ।

एवहिं दुत्तरि पडिवन्नकालि आणिय घल्लिय सुहिसयणजालि ।

उप्पायउ जो अकयावराहु सो ताहि केम वीसरइ दाहु ।

मज्जाय ताहि सीलत्तणेण नज्जइ सुपुत्त गुणकित्तणेण ।

परि तुहुंवि किंपि नउ सुणहिं मूढ अच्छहिं सरूवरणरणइं छुट्ठ ।

तहिं चरिउ कोवि नउ कहइ तुहु अदरेण जाइ दुँव्वसणमुहु ।

घत्ता । मग्गेविणु सारउ दुक्कलियारउ जं तउ सो वधुयत्तडउ ।

जं वुत्तु मरूवइं अविणयइअइं तं तह्वेवि मत्थइ पडउ ॥ ७ ॥

दुवई । निययरम्ममेयपहुलज्जिउ रंजिउ ताहिं वयणहिं ।

एवहिं अम्हइं माणउ विसाउ जामाहउ तुहं राउलउ जाउ ।
 सिंगारु सिज्ज संपय विचित्त अणुहवउ कइवि दियहइं सुमित्त ।
 पुणु पच्छइ होसइ अवर कावि अन्नं पिह्लिन्वी अन्न सावि ।
 अह सुहय कासु निव्वहइ माणु पत्तियइ तुम्ब जो सो अयाणु ।
 घत्ता । अह जणि सुपहाणउं लोयाहाणउं कवणु इत्थु मणि आवलउ ।
 अंवउ परियंचिउ जइवि सुसिंचिउ तोवि नियाणि सुराउलउ ॥ १३ ॥
 दुवई । तो कंदप्पदप्पमाहप्पे आलिगिय किसोयरी ।
 पुव्वक्कयसुकम्मि तउ छज्जइ जं जं चवहि सुंदरी ॥
 महु पुणु जइ अन्नहिं कहिंमि भाउ तो जिणधम्महो वाहिरउ जाउ ।
 पहं मिह्लिवि जइ अणुणउं सुमित्त तो मइं चंदप्पहपायछित्त ।
 अलियउ परियड्ढहि काइं माणु महु परियणि पिए पहं किउ समाणु ।
 लव्वभइ सहाय सम्माणु कोसु पणइणि परिणंतहं कवणु दोसु ।
 जिम जिम बहु संपय होइ अम्ह तिम तिम वड्ढइ परिचारु तुम्ह ।
 आलायहिं तेहिं पसन्न देवि पल्लंकि सरोसइं थियइ वेवि ।
 पणइणि पडियज्जइ जेम जेम दरमलिय वियड्ढि तेम तेम ।
 रइ अणइच्छंतहं हुउ विहाणु परिगलिय रयणि उम्मिल्लु भाणु ।
 घत्ता । एत्तहिंवि वियड्ढइं विविहगुणड्ढइं पणयरोसु उवसंवरीउ ।
 धणवइसुहसेविए कमलाएविए पुणुवि पुव्वसुहसंधि किउं ॥ १४ ॥

द्वादशः सन्धिः

चंदप्पहनाहहो केवलवाहहो पय पणविवि नियमुअजुहण ।
 अक्खमि सुहिंविंदहो धीय नरिंदहो जिम परिणिय धणवइसुहण ॥
 दुवई । सयलकलाकलावमुनिउत्तहो पुत्तहो साणुराइणा ।
 धणवइ धणममिहु सम्माणिवि पुत्तिउ पुणुवि राइणा ॥
 वरक्कणयवीडु आसणु भणेवि वइसारिउ पच्चासनु देवि ।
 अहो जं भइभिउडिं जोइओसि कुम्भइहं खल्लसुइहं ढांइओसि ।
 आपन्निउ जं मदि आइणेवि लइ लेहु भरहु वंयहु भणेवि ।
 ते महु म नसिउज मत्ताणुभाव तक्कालसस्सवि होति भाव ।
 अइ तुम्ह केम लग्गइ मल्लिनु पर दुप्पुत्ति दुव्वसणि पित्तु ।

१. C 25113 इय भविष्यत्तकहाए पयडियम्मल्लहाममोक्कयाए नुइयणवाइकयाए पयपिकडयणयाए
 नदिमकुम्भइमइओसिओअणमययणसो आम वरइमो सन्धी परिउडओ सम्मनो ॥

एवहिं अम्हई माणउ विसाउ जामाइउ तुहुं राउलउ जाउ ।
 सिंगारु सिज्ज संपय विचित्त अणुहवउ कहवि दियहइं सुमित्त ।
 पुणु पच्छइ होसइ अवर कावि अन्निं पिल्लिब्बी अन्न सावि ।
 अह सुहय कासु निव्वहइ माणु पत्तियइ तुम्ब जो सो अयाणु ।
 घत्ता । अह जणि सुपहाणउं लोयाहाणउं कवणु इत्थु मणि आवलउ ।
 अंवउ परियंचिउ जइवि सुसिंचिउ तोवि नियाणि सुराउलउ ॥ १३ ॥
 दुवई । तो कंदप्पदप्पमाहप्पे आलिगिय किसोयरी ।
 पुव्वक्कयसुकम्मि तउ छज्जइ जं जं चवहि सुंदरी ॥
 महु पुणु जइ अन्नहिं कहिंमि भाउ तो जिणधम्महो वाहिरउ जाउ ।
 पइं मिल्लिवि जइ अणुणउं सुमित्त तो मइं चंदप्पहपायछित्त ।
 अलियउ परियड्डहि काइं माणु महु परियणि पिए पइं किउ समाणु ।
 लब्भइ सहाय सम्माणु कोसु पणइणि परिणंतहं कवणु दोसु ।
 जिम जिम बहु संपय होइ अम्ह तिम तिम वड्डइ परिचारु तुम्ह ।
 आलायहिं तेहिं पसन्न देवि पल्लंकि सरोसइं थियइ वेवि ।
 पणइणि पडियज्जइ जेम जेम दरमलिय वियड्डि तेम तेम ।
 रइ अणइच्छंतहं हुउ विहाणु परिगलिय रयणि उम्मिल्लु भाणु ।
 घत्ता । एत्तहिंवि वियड्डइं विविहगुणड्डइं पणयरोसु उवसंधरिउ ।
 धणवइसुहसेविण कमलाणविण पुणुवि पुव्वसुहसंधि किउं ॥ १४ ॥

द्वादशः सन्धिः

चंदप्पहनाहहो केवलवाहहो पय पणविवि नियमुअजुहण ।
 अक्कवमि सुहिंविंदहो धीय नरिंदहो जिम परिणिय धणवइसुहण ॥
 दुवई । सयलकलाकलावमुनिउत्तहो पुत्तहो साणुराइणा ।
 धणवइ धणम्मिहु सम्माणिवि पुज्जिउ पुणुवि राइणा ॥
 वरक्कणयवीडु आसणु भणेवि वइसारिउ पच्चासनु देवि ।
 अहो जं भइभिउडिं जोइओसि कुम्भइहं गल्लसुइहं होइओसि ।
 आपन्निउ जं महि आइणेवि लइ लेइ भरइ वंधइ भणेवि ।
 तं महु म नसिउज मत्ताणुभाव तक्कालसस्सवि होति भाव ।
 अइ तुम्ह केम लग्गइ मलिन्नु पर दुण्णुत्ति दुव्वसणि गिन्नु ।

१. C 25113 इय भविष्यत्तत्कहाए पयडिययम्मल्लकादमोक्कयाण गइयणवाइक्कयाण पंचविकडवाणगाए
 भविष्यत्तत्कहाए पयडिययम्मल्लकादमोक्कयाण गइयणवाइक्कयाण पंचविकडवाणगाए ॥

नियमंडलु मेल्लिवि अन्नइं मिल्लिवि वसविहेय करि सयलमहिं ॥ ३ ॥
 दुवई । नरकरितुरयजोहपाइक्कभयंकरकुरुवकालहो ।
 पलयजलोहु जेम उच्छल्लिउ नंदणु पिहिमिपालहो ॥
 सो नावइ अरिवारणमइंदु पंचालदेसि वट्टइ सविंदु ।
 खंधारु मिलइ आवासिवासि हउं पुणु परिपेसिउ तुम्ह पासि ।
 अन्नवि संदिट्टु नराहिवेण नरवइपोयणपरमेसरेण ।
 सुहपत्ति कावि दीहरभुएण आणिय दीवहो धणवइसुएण ।
 महएविहि सा हियवइ पइट्ट पट्टवि मग्गेविणु गुणवरिट्ट ।
 अण्णुवि सुमित्त गुणसारभूअ महएविहिं पियसुंदरिहिं धूअ ।
 चरपुरिसि केण वि कहिउ तासु पट्टवि पुज्जिवि नरवइहिं पासु ।
 तं वयणु सुणेविणु पत्थिवेण धणवइहिं सल्लुहुं जोइउ निवेण ।
 भविसत्तहो सुहु पुणु पुणु निएवि विहसिउ सरोसु करि वयणु देवि ।
 चित्तंगु भणिउं लहु ताम जाहु पुरवरवाहिरि आवासि थाहु ।
 अम्हइं चिंतेविणु संपहारु जाणेविणु नियपरिवार चारु ।
 सम्माणि दाणि अहवइ नियाणि उत्तरु देव्वउ तुम्हं विहाणि ।
 घत्ता । तो गउ चित्तंगउ अवहियसंगउ थिउ सवियप्पु समरभरहो ।
 पसरिवि वित्थारें सहुं खंधारिं आवासिउ वाहिर पुरहो ॥ ४ ॥
 दुवई । धणवइ भविसयत्तु पियसुंदरि पिहुमइ मइपहाणओ ।
 सहुं अन्नहिंमिं सक्कसामंतहिं थिउ मंतणइं राणओ ।
 नरनाहिं तज्जिय सयलमंति अहो अन्नहो अन्नउं मइउ होंति ।
 अक्खहु परमत्थें नियहियाइं चित्तंगहु उत्तरु देहु काइं ।
 पियसुंदरि वुत्त मणोहिराम अंतरिउ कज्जु कज्जेण ताम ।
 अच्छउ जं तं चिंतिउ विसालु खणामित्ति अण्णु पडिवल्लु कालु ।
 अहो धणवइ तउ सव्वाहियारु नियमइपयासु पायडहि चारु ।
 अहो भविसयत्त तुहुं मइं निउत्तु अणु जं इह कालहो करणु जुत्तु ।
 तं वयणु सुणिवि नरवइ अलंघु सिरु धुणिवि पयंपइ लोहजंघु ।
 मंतणउं किज्जइ किंपि ताम वित्थारिउ चित्तंगउ न जाम ।
 अत्थाणि देव जं तेण वुत्तु तं सुणिवि सहंतहं निरु अजुत्तु ।
 एवहिं कउ निव्वुइ होइ ताम सो खलु खरि वइसारिउ न जाम ।

नियमंडलु मेल्लिवि अन्नइं मिल्लिवि वसविहेय करि सयलमहि ॥ ३ ॥
 दुवई । नरकरितुरयजोहपाइक्कभयंकरकुसुवकालहो ।
 पलयजलोहु जेम उच्छल्लिउ नंदणु पिहिमिपालहो ॥
 सो नावइ अरिवारणमइंहु पंचालदेसि वट्टइ सविंदु ।
 खंधारु मिलइ आवासिवासि हउं पुणु परिपेसिउ तुम्ह पासि ।
 अन्नवि संदिट्टु नराहिवेण नरवइपोयणपरमेसरेण ।
 सुहपत्ति कावि दीहरभुएण आणिय दीवहो धणवइसुएण ।
 महएविहि सा हियवइ पइट्ट पट्टवि मग्गेविणु गुणवरिट्ट ।
 अण्णुवि सुमित्त गुणसारभूअ महएविहिं पियसुंदरिहिं धूअ ।
 चरपुरिसिं केण वि कहिउ तासु पट्टवि पुज्जिजवि नरवइहिं पासु ।
 तं वयणु सुणेविणु पत्थिवेण धणवइहिं ससुहुं जोइउ निवेण ।
 भविसत्तहो सुहु पुणु पुणु निएवि विहसिउ सरोसु करि वयणु देवि ।
 चित्तंगु भणिउं लहु ताम जाहु पुरवरवाहिरि आवासि थाहु ।
 अम्हइं चितेविणु संपहारु जाणेविणु नियपरिवार चारु ।
 सम्माणि दाणि अहवइ नियाणि उत्तरु देव्वउ तुम्हहं विहाणि ।
 घत्ता । तो गउ चित्तंगउ अवहियसंगउ थिउ सवियणु समरभरहो ।
 पसरिवि वित्थारें सहुं खंधारिं आवासिउ वाहिर पुरहो ॥ ४ ॥
 दुवई । धणवइ भविसयत्तु पियसुंदरि पिहुमइ मइपहाणओ ।
 सहुं अन्नहिंमिं सक्कसामंतहिं थिउ मंतणइं राणओ ।
 नरनाहिं तज्जिय सयलमंति अहो अन्नहो अन्नउं मइउं होंति ।
 अक्खहु परमत्थें नियहियाइं चित्तंगहु उत्तरु देहु कांइं ।
 पियसुंदरि वुत्त मणोहिराम अंतरिउ कज्जु कज्जेण ताम ।
 अच्छउ जं तं चिंतिउ विसालु खणमिति अण्णु पडिववु कालु ।
 अहो धणवइ तउ सन्वाहियारु नियमइपयासु पायडहि चारु ।
 अहो भविसयत्त तुहुं मइं निउत्तु भणु जं इह कालहो करणु जुत्तु ।
 तं वयणु सुणिवि नरवइ अलंघु सिरु धुणिवि पयंपइ लोहजंघु ।
 मंतणउं किज्जइ किंपि ताम वित्थारिउ चित्तंगउ न जाम ।
 अत्थाणि देव जं तेण वुत्तु तं सुणिवि सहंतहं निरु अजुत्तु ।
 एवहिं कउ निव्वुइ होइ ताम सो खलु खरि वइसारिउ न जाम ।

जेण कयावि कहिंमि परचक्कहो वयणि न उच्छलिज्जए ॥
 केणवि अणित्ति चंचलधुत्ति सन्निय माय महासइ ।
 न कहिन्वउ पइपुत्तहो सबजणसुत्तहो तोरि वसिन्वउ मइ वासइ ॥
 हउं सुट्ठु वियक्खणु बुज्झमि लक्खणु अन्नमहिल न मो रुचइ ॥
 थिय हियइं धरेप्पिणु तुम्हि करेविणु उत्तरु किंपि न बुचइ ॥
 सुद्धए अविहायए सरलसहायइं पुच्छइ असइवयंसिया ।
 ताइं वि अवियप्पि बहुकंदप्पि पेरिवि दुम्मइ पेसिया ॥
 तहि बुद्धि करंतिहि जारु धरंतिहि फलु संवज्झइ जेहओ ।
 जं वुत्तु अणंतिं आएं मंतिं एत्थुवि तं फुट्ठु तेहओ ॥
 धणवइवयणि रोसिउ अणंतु जंपिउ करालु मुह विप्फुरंतु ।
 अहो धणवइ तुहुं बहुबुद्धिवंतु पट्ठपंगणि किं जंपहि अजुत्तु ।
 सहमंडवि पर सो चवइ एम जो परवलि भिडइ कयंतु जेम ।
 जो मंडइ रणभरधुरहो खंधु जसु रणि सेणावइपट्ठवंधु ।
 जो वइरिवरंगणहिययसल्लु समरंगणि जो मुहलोहमल्लु ।
 तुहुं पुणु नरनाहहो जइवि मनु वाणियउ वुत्तु पुणु काइं अनु ।
 तं वयणु सुणेविणु भविष्यत्तु नियकुलविवायपरिहविण तत्तु ।
 आवेसवेसविप्फुरियनयणु जंपिउ सरोसु निडुरियवयणु ।
 अहु दिहु तुम्हि आयहो अगल्लु वाणियउ वुत्तु पुणु काइं अनु ।
 घत्ता । कुलकित्तिविणासणु मइलियसासणु किं बुल्लाविउ एहु खलु ।
 नीसारिवि घल्लहु लइ गलथल्लहो पावउ नियदुब्बयणफलु ॥ ८ ॥
 हुचई । एक्कुवि मणि सरोसु चित्तंगहो वयणि थिउ विचित्तओ ।
 अनुवि नियजणेरु परिणिदिउ हुववहु जिह पलित्तओ ॥
 अहु एहु सुट्ठु दूरयारि चक्कु सहमंडवि जंपिउ तेण मुक्कु ।
 मइ मंडिउ रणभरधुरहो खंधु महु सिरि सेणावइपट्ठवंधु ।
 सहमंडवि मइ उल्लविउ एम हउं परवलि भिडमि कयंतु जेम ।
 हउं वइरिवरंगणहिययसल्लु समरंगणि हउं मुहलोहमल्लु ।
 अहु अनुवि महु नियमणि वियप्पु पव्वउ महिवालहो देइ कप्पु ।
 तहो आणइं भुंजइ नवर देसु इहु सेवइ चरु पच्छन्नवेसु ।
 नीसारिवि घल्लहो धरहु वारि परिवारहो एउ पयावहारि ।
 जइ तहु गइसंगमि नउ पसत्तु तो किं कुवि एहउ देइ मंतु ।

जेण कयावि कहिंमि परचक्रहो वयणि न उच्छलिज्जए ॥
 केणवि अणित्ति चंचलधुत्ति सन्निय माय महासइ ।
 न कहिंवउ पइपुत्तहो सवजणसुत्तहो तोरि वसिंवउ मइं वासइ ॥
 हउं सुट्ठु वियक्खणु वुज्झमि लक्खणु अन्नमहिल न मो रुचइ ॥
 थिय हियइं धरेप्पिणु तुम्हि करेविणु उत्तरु किंपि न वुचइ ॥
 सुद्धए अविहायए सरलसहायइं पुच्छइ असइवयंसिया ।
 ताइं वि अवियप्पि बहुकंदप्पि पेरिवि दुम्मइ पेसिया ॥
 तहि बुद्धि करंतिहि जारु धरंतिहि फलु संवज्झइ जेहओ ।
 जं वुत्तु अणंतिं आएं मंतिं एत्थुवि तं फुड्डु तेहओ ॥
 धणवइवयणिं रोसिउ अणंतु जंपिउ करालु मुह विप्फुरंतु ।
 अहो धणवइ तुहं बहुबुद्धिवंतु पट्ठपंगणि किं जंपहि अजुत्तु ।
 सहमंडवि पर सो चवइ एम जो परवलि भिडइ कयंतु जेम ।
 जो मंडइ रणभरधुरहो खंधु जसु रणि सेणावइपट्ठबंधु ।
 जो वइरिवरंगणहिययसल्लु समरंगणि जो मुहलोहमल्लु ।
 तुहं पुणु नरनाहहो जइवि महु वाणियउ वुत्तु पुणु काइं अनु ।
 तं वयणु सुणेविणु भविसयत्तु नियकुलविवायपरिहविण तत्तु ।
 आवेसवेसविप्फुरियनयणु जंपिउ सरोसु निडुरियवयणु ।
 अहु दिहु तुम्हि आयहो अगल्लु वाणियउ वुत्तु पुणु काइं अनु ।
 घत्ता । कुलकित्तिविणासणु मइलियसासणु किं वुल्लाविउ एहु खलु ।
 नीसारिवि घल्लहु लइ गल्यल्लहो पावउ नियदुव्वयणफलु ॥ ८ ॥
 दुवई । एक्कुवि मणि सरोसु चित्तंगहो वयणिं थिउ विचित्तओ ।
 अनुवि नियजणेरु परिणिदिउ हुववहु जिह पलित्तओ ॥
 अहु एहु सुट्ठु दूरयरि चक्कु सहमंडवि जंपिउ तेण मुक्कु ।
 मइं मंडिउ रणभरधुरहो खंधु महु सिरि सेणावइपट्ठबंधु ।
 सहमंडवि मइं उल्लविउ एम हउं परवलि भिडमि कयंतु जेम ।
 हउं वइरिवरंगणहिययसल्लु समरंगणि हउं मुहलोहमल्लु ।
 अहु अनुवि महु नियमणि वियप्पु पव्वउ महिवालहो देइ कप्पु ।
 तहो आणइं भुंजइ नवर देसु इहु सेवइ चरु पच्छन्नवेसु ।
 नीसारिवि घल्लहो धरहु वारि परिवारहो एउ पयावहारि ।
 जइ तहु गइसंगमि नउ पसत्तु तो किं कुवि एहउ देइ मंतु ।

4. The second word महामह is a Karmadhāraya and should mean 'a great plan.' Translate—for the sake of wealth, he struck out a bold plan.'
6. The first half of the line is metrically faulty containing one redundant syllable. Read it as पंकयसिरिषुओ वि गउ (instead of गयउ) सेरिहि. The meaning is 'Pankayasiri's son also went with misgivings to his mother's palace'.
7. The latter half is metrically faulty. Read मयणायदीवि for मयणायदीवि of the text. That is the real name of the island.
8. जणणिहिंत्तणहं should rather be read as one compound word. cf. ताहत्तणियं तहत्तणिय in I. 2 and I. 8.
9. रनि is Sk. अरण्ये. This is an example of initial vowels, not under accent, being dropped. c. p. दाणि from ददानीम्, वि from अपि.
- V. Thus Yaśodhara told the story and said that the prediction regarding Bhavisa would come true. The lord of gods, hearing it, orders his friend माणिभद्र, king of Yakṣas to guard over Bhavisa and to see that he goes safe to Gayaura.
7. भामरि देवि—Having given a turn, i. e. having gone round.
समउ आहत्तिवि—समयं आभाष्य Muttering formulas of faith.'
9. सहुं कंतिहिं—Together with his wife' i. e. whom he is going to marry at that place.
10. पइ मेलेव्वउ सज्जणविंदहो—You should unite him with his people.' That is what is meant; but the word is सज्जणविंद and not सज्जणविंद. The doubling is perhaps due to metre.
- VI. On awakening, Bhavisa looks on the letters on the wall and hears words which prompt him to go to the fifth house to the east of the temple and marry the girl he finds there.
1. उज्झिवि—The object evidently is निंद or some such word. Or it may be regarded as intransitive—उत्थाय.
3. उट्ठइ etc.—A beautiful series of words rises up' (to his ears). It is of course the Yakṣa that is speaking without being seen.
6. सा तउत्तणिय etc.—That blessed one of sweet words belongs to you.' तउत्तणिय is predicate. धणिय—धन्या or प्रिया. Or धणिय may be regarded as predicate.
7. किं सेरउ—Why are you sleeping'? The form सेरउ is a queer formation. In Sanskrit the र comes in only in the plural of the third person. That is here dragged into the second person. Perhaps metre (the last word is तउक्केरउ with which सेरउ rhymes) has lent a helping hand.
- तउक्केरउ and तउत्तणउ are exact synonyms. तण and केर are possessive suffixes, added originally to the genitive base. Both are retained in Gujarātī.
8. तं वायंतु करइ साहारणु—The subject is माणिभद्र. Thus speaking he stopped.' वायंतु is the same as वयंतु from वय sk. वच्. साहारणु. सेवरणम्.
- जाणहं—should rather be जाणमि. For evidently with एउ begins the speech of Bhavisa.

5. The comparison of the row of hair on her stomach (which poets are so fond of describing) with a line of ants is certainly original. least it is not classical and therefore hackneyed.

व and नावह—Double comparative particle is due to metre.

7. किमममउ—Is to be read as किमममउ. The उ in the body of the word is hyper-Apabhramśa ! 'The leanness of the waist is measured by the span of the hand.'

8. त्रिविधं—Is evidently Instrumental. To be explained (1) either due to a fem. termination applied to a masc base, (2) or as that legitimate ending added to तरङ्ग which is to be regarded as feminine, according to Hemadri. IV अपभ्रंशे त्रिविधं तन्म. 'The naval with the riply folds, looks like flooded water with a whirlpool.'

11. Read सरलंगुलि, छरे, कोमल and कर separately. 'The hands had lean and long fingers, and were dainty.'

12. 'On account of her neck decorated with jewelled ornaments, she looked like the coast line at the opening of the sea.'

उद्विग्वकंठि ought to be उद्विग्वकंठि, the व in the first word appears to be influenced by the व in the second word.

14. 'With an elevated and sharp nose, whose breath was scarcely felt, as though it was concealed.'

22. रमावट=रम्य. वट appears to be a common termination, although not so common perhaps as इट.

X Bhavisayatta accosts the girl, who is taken by surprise and does not know how to address the stranger.

3. Read कडक्कचक्कुविक्लेवि instead of कड.....विक्लेवि. 'She darted a sidelong glance at him.'

4. आयहो—Occurring twice in the line has too senses. Sk. आगत्य and अत्य.

6. She does not know by what name or attribute (विक्लेवि) she should address him.'

8. Perhaps we have to read दंष्टणायास instead of दंष्टणायान. But even if we retain दंष्टणा, विओहि certainly ought to be changed to विओहो.

9. 'If you are thinking about the formalities of entering the house.' etc.

XI She at last casts off shyness and offers him all kinds of hospitality. At last she tells him her story.

1. Split up the last word into करिणिव रोहविचक्कणसदह. 'As an elephant turns at the intelligent sign of the driver, so she turned herself at the taunting words of Bhavisa.'

2. सुवन्नमेणभिगार is a jar, beautifully coloured, made of lac or wax.

1 and 2. All the words in ई are instrumentals of feminine bases, to be construed with तया and connected with जंपिज्झ. 'It was so said by her who' etc.

3. परपेरियमणाई—परप्रेरितमनसा.

5. Construe बुद्धि परिष्कुडमाणहो महु अदत्तादाणहो निवत्ति अत्थि—Oh sweet one, I am proud, and must refrain from taking that which is not offered to me.'

6. सवु तं होसई—It will all happen.' But सच्चु would read letter.

7. 'If no body is there to offer you to me, then ours will remain a religious friendship.'

XVI. Thus both of them lived there, never coming closer to each other than was allowed by decorum and their own conscience; when one day the demon suddenly appeared on the scene.

ताई and other words ending in इ are Nom-pl. of Neuter bases, qualifying ताई and to be construed with वेवि—they both.'

2. इच्छावसर etc.—Controlling their passions.'

3. नियकुलमगग etc.—Mindful of the course of conduct due to their families.'

5. Then once, the lovelorn traveller stopped on his way, the earth trembled and there was a deep rumbling in the sky.'

ताम will have to be read as four syllables for metre.

8. The most holy seven syllables are नमो अरहंताणम् 'See supra. The next line—'Which (syllables) in their truth bring about a series of blessings.'

XVII The demon is described as very huge, and hideous, of wicked words and deeds. Bhavisa at sight of him felt rage possessing him.

1. अराइन्नराओ—The king of demons.' The derivation is rather involved. अराइन्न would appear to presuppose an अरात्रिन्न—Those who know night', i. e. nightly beings. The reading of B अराईणराओ is easier, meaning 'the king of enemies' i. e. the archenemy. Jacobi suggests अराजन्यराज.

2. Construe the latter half—सुप्पद्ववाण भुआण कुले मित्तो—The friend of the family of the host of goblins.'

3. 'His Complexion was uncommon and yet he was as fearful as dense darkness and his loud laughter was like that of death.' Or कयंद्धहासो may be taken as a figure 'who was as if the loud laughter of death.'

4. 'A skeleton of skin and bones, he was very horrible to look at.'

5. मूढत्तामंगुरावत्तेगात्र—His body possessing eddies of the curled brows.'

10. वसुजंद is apparently the name of the weapon. मंडलग्ग is a sword.

XVIII Bhavisa, undaunted, offered him resistance and boldly told him. The demon, unused to such courage in a mortal, was for a time taken aback.

1. अग्निहोत्रिद्विद्वु—Giving out sparks of Fire.'

2. कुरट...दरिसावयु should be taken as an adjective of हुंकार—Which behaved the cruel death.'

1 and 2. All the words in इ are instrumentals of feminine bases, to be construed with तया and connected with जेपिज्झइ. 'It was so said by her who' etc

3. परपेरियमणाइ—परप्रेरितमनसा.

5. Construe मुद्धि परिष्कुडमाण्हो महु अदत्तादाण्हो निवत्ति अत्ति—Oh sweet one, I am proud, and must refrain from taking that which is not offered to me.'

6. सच्चु तं होसइ—It will all happen.' But सच्चु would read letter.

7. 'If no body is there to offer you to me, then ours will remain a religious friendship.'

XVI. Thus both of them lived there, never coming closer to each other than was allowed by decorum and their own conscience; when one day the demon suddenly appeared on the scene.

ताइ and other words ending in इ are Nom-pl. of Neuter bases, qualifying ताइ and to be construed with वेवि—they both.'

2. इच्छावसर etc.—Controlling their passions.'

3. नियकुलमग etc.—Mindful of the course of conduct due to their families.'

5. Then once, the lovelorn traveller stopped on his way, the earth trembled and there was a deep rumbling in the sky.'

ताम will have to be read as four syllables for metre.

8. The most holy seven syllables are नमो अरहंताणम् 'See supra. The next line—'Which (syllables) in their truth bring about a series of blessings.'

XVII The demon is described as very huge, and hideous, of wicked words and deeds. Bhavisa at sight of him felt rage possessing him.

1. अराइगराओ—The king of demons.' The derivation is rather involved. अराइत्र would appear to presuppose an अरात्रि—Those who know night', i. e. nightly beings. The reading of B अराइगराओ is easier, meaning 'the king of enemies' i. e. the archenemy. Jacobi suggests अराजन्यरज.

2. Construe the latter half—सुप्पहूवाण भूआण कुले मित्तो—The friend of the family of the host of goblins.'

3. 'His Complexion was uncommon and yet he was as fearful as dense darkness and his loud laughter was like that of death.' Or कयंदइहासो may be taken as a figure 'who was as if the loud laughter of death.'

4. 'A skeleton of skin and bones, he was very horrible to look at.'

5. मूटतामंगुरावर्तगात्र—His body possessing eddies of the curled brows.'

10. वधनंद is apparently the name of the weapon. मंडलग is a sword.

XVIII Bhavisa, undaunted, offered him resistance and boldly told him. The demon, unused to such courage in a mortal, was for a time taken aback.

1. अग्निहृदिदित्तु—Giving out sparks of Fire.'

2. इण्ड...दरिसावयु should be taken as an adjective of इण्डार—Which behaved like the cruel death.'

14. 'She was bestowed in the hands of Bhavisa.' *भविष्य* is the causative root and means 'caused to accept.'

15. Perhaps to read *नृपतिरिति*? The context requires it. But it occurs in this form too frequently to be a mistake and may be regarded as *नृपति*.

XXII The two thus united went together to the Jina temple and returned home performed auspicious ceremonies. They then lived happily together.

1. The words ending in *इ* in this and the following two lines are Nominative plurals to be construed with *गद्दे*, which, although it refers to Bhavisa and his wife, is neuter, according to Aphh. practice.

2. 'By the sweet fragrance of their mouths, they gave delight to the bees.'

4. The first half is badly printed. Read instead *भामरि रेति निदृग्गणादो-गो* round the Jina who is possessed of splendour.'

XXIII They lived there, enjoying the sweet pleasures of youth for twelve continuous years.

11. Read *पत्तिपद्दे. एतिगण* of the text is due to the scribe's ignorance of Aphh.

SANDHI VI

This Sandhi describes how Kamalsiri observes the vow of *Suyapañcamī* for the sake of her son. Bhavisa, on his part, starts with his wife for his country. He again meets Bandhuyatta on the coast.

I. This Kadavaka describes how Kamalasiri become disconsolate on the departure of her son.

1. *गुणवद्*—An adjective of *सुवपंचमि*. The reading of B *गुणवद्* is preferable.

2. *सुवपंचमि* and *सुवपंचमि* are identical. The change of *य* to *व*, as in *सुव* and *सुव* for *सुत*. *चिन्तवद्*, *दिव्यवद्*.

4. 'A wonderful story commenced etc. (happened) in Gayaūra, where Kamalasiri was'.

विचित्तपया—*विचित्तपदा*. in the line is metrically faulty, as the word *सिरि* which is compounded with *गयउर*, has to be read in the first half. Separate the two words as *सिरि* and *गयउरि*.

5. Read *दुक्खमहण्णावि* and *वित्ती* separately and not as one word as in the text.

6. *वायस उड्डवद्*—Causes a crow to fly away, 'This belongs to the province of folklore. The belief is prevalent even today amongst uneducated and village women, who, when a relative is on a long journey, cause a crow to fly (on course by scaring or pelting it) and ask it to come back with the relative. Cf. Marāthi *उडग उडग काऊ तुझे सोन्यानं मडविन पाऊ.*'

7. For *रडि* read *उडि*. A carelessly written *उ* can be mistaken for a *र*.

7. Separate सहसोवाणपंति and कर्मोक्त्वहो. The text has wrongly combined them. 'The two phrases are parallel—सा सुक्त्वहो चिन्तिकामयेय and (सा) मो सहसोवाणपंति. Read सहसोवाणपंति कर्मोक्त्वहो.

8. 'It is observed both by good men who have retired (from life) and by householders.'

9 and 10. 'He who, as its fruit, wants the treasure of ever lasting pleasure, ought to know first the manner of fasting.' जाणेविय is here evidently used in the sense of जाणिव्व.

IV Details of the observance of the vow are then given. It begins with a half-fast on the Caturthi and ends also by a half-fast on the Śaṣṭhī.

1. Construe एकाहारं तव तन्दहं करिवि, चट्थियअ-वरन्दहं समरिव्वउ. तव thus becomes a second object of करिवि, and तन्दहं an Instrumental used as an adverb.

3. रयणि वसिवि—Having passed the night apparently in wakefulness'.

6. अल्लिज्जहिं सहस्रायुं समासिवी—You should live exercising tranquil contemplation.'

9. तद्विगु—On the Pañcamī day.' This is to be a day of complete fast, and religious observances.

V. The vow is to be continued for five years; thus giving sixty-seven actual fasts. Then comes the feast of the breaking of the fast, which is to be done with great pomp.

8. 'One who is unable to do this kind of breaking of the fast, should repeat the vow twice.'

10. Separate कर from मउलि.

VI. Kamalā observes the vow and carefully follows the instructions of Suvratā. Her hope was, that at least by means of this vow, she might get back her son.

4. परीत for परीतम. Jacobi reads °परीतम-संती.

5. Read अल्लिय° सासणमत्ती instead of सासणिमत्ती. The latter would perhaps be taken as an *aluk* compound and therefore give a highly Sanskritised colour to the expression, which is unnecessary.

8. पुत्तकट्ट—The doubling of क is perhaps due to metre. Cf. परव्वसाइं V 5 in the first Sandhi and note thereon, compare पविस्समाण, पुच्चकिय, उप्परि etc.

10. दीणहिं—is Gen. sing. The *anusvāra* which is strictly incorrect, is due to contamination with the Instr. pl. form.

11. 'That abode of eternal bliss I might attain afterwards.' She wants reunion with her son first. Combine सिव and सासयसहनिडउ

VII Suvratā then takes Kamalā to her preceptor, explains the cause of her suffering and asks whether her son would return,

7. Separate *सहस्रोवाणपंति* and *कर्मोक्खदो*. The text has wrongly combined them. The two phrases are parallel—*सा सुक्खदो चित्तिक्कानवेयु* and *(सा) मोक्खदो सहस्रोवाणपंति*. Read *सहस्रोवाणपंति कय मोक्खदो*.

8. 'It is observed both by good men who have retired (from life) and by householders.'

9 and 10. 'He who, as its fruit, wants the treasure of ever lasting pleasure, ought to know first the manner of fasting.' *जाणेवियु* is here evidently used in the sense of *जाणिव्वट*.

IV Details of the observance of the vow are then given. It begins by a half-fast on the *Caturthi* and ends also by a half-fast on the *Ṣaṣṭhī*.

1. Construe *एकाहार तव तन्दहं करिवि*, *चउत्थिअ-वरन्दहं समखिउ*. *तव* thus becomes a second object of *करिवि*, and *तन्दहं* an Instrumental used as an adverb.

3. *रयणि वसिवि*—Having passed the night apparently in wakefulness'.

6. *अछिज्जहि सहस्रायु समारिवि*—You should live exercising tranquil contemplation.'

9. *तद्विगु*—On the *Pañcamī* day.' This is to be a day of complete fast, and religious observances.

V. The vow is to be continued for five years; thus giving sixty-seven actual fasts. Then comes the feast of the breaking of the fast, which is to be done with great pomp.

8. 'One who is unable to do this kind of breaking of the fast, should repeat the vow twice.'

10. Separate *कर* from *मउलि*.

VI. *Kamalā* observes the vow and carefully follows the instructions of *Suvratā*. Her hope was, that at least by means of this vow, she might get back her son.

4. *परीस* for *परीसम*. *Jacobi* reads °*परीसम-संती*.

5. Read *अवल्लिय° सासणभत्ती* instead of *सासणिमत्ती*. The latter would perhaps be taken as an *aluk* compound and therefore give a highly Sanskritised colour to the expression, which is unnecessary.

8. *पुनरुक्ख*—The doubling of *क* is perhaps due to metre. Cf. *परव्वसाहं* V 5 in the first Sandhi and note thereon, compare *पविस्समाण*, *पुव्वकिय*, *उपरि* etc.

10. *दीणहिं*—is Gen. sing. The *anuswāra* which is strictly incorrect, is due to contamination with the Instr. pl. form.

11. 'That abode of eternal bliss I might attain afterwards.' She wants reunion with her son first. Combine *सिव* and *सासयसुद्धनिउ*

VII *Suvratā* then takes *Kamalā* to her preceptor, explains the cause of her suffering and asks whether her son would return,

XIX The company of Bandhuyatta approach the tree and find there young man and his wife. They return to their master and tell him they have seen a god and his wife. He approached them, together with people and is ashamed to stand before Bhavisa.

3. कनोत्तमिय वायहिं should be read together. 'With words whispered in ear.' Cf. कनोत्तमइ in I 13,10.

4. वंधुयत्तहो has to be read only with a slightly nasalized व, in order suit metre.

5. 'Before he (the god with his wife) goes away some-where in the sky you please go quickly to see him.'

6. उत्थयितु—'Surged up i. e. moved onwards'.

9. तार may be construed either with the preceding clause as तार पिक्खिवि-तत्पास्तद् (भयादिकं) दृष्टा, or with the following as वंधुयत्तु तार लज्जाभरेण etc.—greatly ashamed of her.'

10. Join मसि and लप्परणि together 'inkpot made of earth or a potsherd on which lamp-soot is deposited.'

XX Bhavisayatta notices his pitiable condition and asks him reassuring questions, viz. where he was, what he has earned etc.

3. Translate latter half—'He stood humbled, remembering his old wicked behavior.'

5. काळु किम सेविउ—'How did you pass your time.'

10. इदलोयहो...दोहउ—The hater of both this world and the other.'

11. The curse of hate has come upon me even in this world (birth), since I had to wander from country to country, with my body worried with grief.' दोहत्तण points back to Vedic suffix त्वन, an in महित्वनम्.

XXI Bandhuyatta spoke words of repentance and Bhavisa forgave him. He then sent him and his company for bath. After they had gone, his wife expressed her suspicion about them all.

2. तुम्ह...दोहिं—are forms of the Gen. pl. The latter look like Loc., but we have genuine forms like घणवइहि before.

5. तेननु—That indeed is not lost, which is found (lit. received) again.' बलिबि is an Abs., meaning 'having turned' and further 'again.' It is almost adverbial here. Cf. Gujarāṭi वळी.

6. सव्वहंमि किलेत्तहो—Is strictly speaking ungrammatical, as the former is pl. and the latter singular. But in Apbh, and especially in poetry, such things are apparently to be connived at.

7. Read गंधमालय-गंधमाल्यम् scent and flowers which are tokens of respect and friendship. गंधामलय is probably due to metre.

XXII. The husband, however, satisfies his wife saying that one who was

XIX The company of Bandhuyatta approach the tree and find there young man and his wife. They return to their master and tell him they have seen a god and his wife. He approached them, together with people and is ashamed to stand before Bhavisa.

3. कनोसन्निय वायहिं should be read together. 'With words whispered in the ear.' Cf. कनोसन्न in I 13, 10.

4. वंधुयत्तहो has to be read only with a slightly nasalized व, in order to suit metre.

5. 'Before he (the god with his wife) goes away some-where in the sky you please go quickly to see him.'

6. उत्थलिउ—'Surged up i. e. moved onwards'.

9. ताए may be construed either with the preceding clause as ताए तं पिक्खिवि-तत्यास्तव् (भयादिकं) द्वाटा, or with the following as वेयुअत्तु ताए लज्जाभरेण etc.—greatly ashamed of her.'

10. Join मसि and सप्परिण together 'inkpot made of earth or a potsherd on which lamp-soot is deposited.'

XX Bhavisayatta notices his pitiable condition and asks him reassuring questions, viz. where he was, what he has earned etc.

3. Translate latter half—'He stood humbled, remembering his old wicked behavior.'

5. काळु किम सेविउ—'How did you pass your time.'

10. इदलोपहो...दोहउ—The hater of both this world and the other.'

11. 'The curse of hate has come upon me even in this world (birth), since I had to wander from country to country, with my body worried with grief.' दोहत्तण points back to Vedic suffix त्वन, an in महित्वनम्.

XXI Bandhuyatta spoke words of repentance and Bhavisa forgave him. He then sent him and his company for bath. After they had gone, his wife expressed her suspicion about them all.

2. तुम्ह...दोहिं—are forms of the Gen. pl. The latter look like Loc., but we have genuine forms like घणवइहि before.

5. तेननहु—That indeed is not lost, which is found (lit. received) again.' बलिहि is an Abs., meaning 'having turned' and further 'again.' It is almost adverbial here. Cf. Gujarāṭi वळी.

6. सव्वहंमि किलेसहो—Is strictly speaking ungrammatical, as the former is pl. and the latter singular. But in Apbh, and especially in poetry, such things are apparently to be connived at.

7. Read गंधमालय-गंधमाल्यम् scent and flowers which are tokens of respect and friendship. गंधामलय is probably due to metre.

XXII. The husband, however, satisfies his wife saying that one who was

5. पच्छन्नहं is to be read as if it were पच्छन्नह for metre.

8. निवसहस वरुतहिं—Returning to their own countr. Perhaps निवसहस? is as much as स्वदेशं, the ह being sporadic.

II How the company think of various things, the pleasures of home, the dangers of the voyage, the fortunes of Bhavisa, the failure of Bandhuyatta and so on.

1. ससहो is the right word for Sk. स्वदेशस्य. The सहसहो of I 10 and elsewhere appears to be due to metre. The genitive is governed by समरिवि, as in original Sk. संसृ does.

3. ओवाह्य—Carried away by storm? तरेसहं for नरेसहं?

4. The first half is metrically faulty, as it has one syllable more. The fault would have been avoided if the poet had read भविसत्तु, as he often does for metre's sake.

6. घोसण देवि—Having made a (proud) proclamation?

8. च्छेयहो अप्पणउ etc.—One said 'Do not say crooked things, for our own calamity;' meaning, that if we said bad things of him, Bhandhuyatta will have his revenge.

III. They then found an auspicious day and prepared to set out. And while Bhavisa had gone for performing some religious act, the boats were already set afloat.

3. मुक्कवंध etc.—They let loose the anchor (that was fixed) and lifted it up'.

4. उह्य पवण—They took wind.' कंडवह is the head of the sailors.

5. भवितायुल्लव—Bhaviṣānurupā, the wife of Bhavisa, lit. one who is agreeable to Bhavisa.

8. विजाहरकरथु—Some rite to be done to the Vidyādhara or Yakṣa who helped him'.

IV. The merchants sons thereupon stopped the boats and remonstrated with Bandhudatta. The latter rebuked them for disloyalty to himself and attachment to Bhavisa.

7. He taunts them with desertion of himself and compares them to a faithless woman, who leaving her husband, loves a paramour.

9. भणिवि—Has the same sense as the Marāṭhī, counterpart of it, म्हणून, has. Originally meaning 'having said,' it has come to mean 'because.' 'You follow him, because he is rich.'

10. 'If this is noble family-duty, then what indeed is disloyalty to a master.'

12. 'What by you people is prized most' viz. taking Bhavisatta to his father's house.

V. His rebuke continued. At last they sail away leaving Bhavisa on land.

1. विहिवलथु—Turn of fortune,' i. e. fortune.

10. Construe सुदि, जादि अंगि अंगु रइ मागइ, तुम को पण्डित आगइ--Who will harm to you, in whose body love delights in residing ?'

12. सुदिगणजनभाण्डुजनरेड—One जन is redundant here. Should we remove it instead of जन? That would remove the redundancy.

X Bhavisa's wife is enraged at this and reviles Bandhudatta as being mean and sinful man.

3. दोषित—The ॐ perhaps has been misread for त्य. The Jain man of writing both the letters is so much alike that such a confusion is not unusual.

5. Read दङ्कु साणु गरहु गर.

6. पसुवई for पसुई. The व however can be explained as a representative क through अ, which latter becomes व by the influence of the preceding ड. पसुअ, पसुव.

7. 'The sentiment expressed is rather vulgar, but thereby the poet means to show to what extent the young wife is beyond herself with rage.

8. 'What joke with one who is almost dying (with grief)?'

XI Bhandhuyatta on this, bluntly told her his intentions and was ready to use force. While Kamalā was resolving to commit suicide, so soon as he would touch her, the gale, through divine intervention, grew strong and blew opposite and thus carried the boats helpless before it.

2. सइत्यनिवारणि—Here again confusion between छ and त्य. Read सइत्यनिवारणि. 'Is there anything to blame if I try to satisfy my desire'?

6. मरण सरणु आवगउ—Is as much as मरणु आवगअसरणु. The meaning of the whole line is 'if he touch my body then (there is) death, which is the resort of the distressed'.

9. सडिल आवतइ together. गहिरिजंति is the same as गहिरिजंति—to be made or to become deep.' Deep eddies were produced in the water.'

XII Some of the inmates suggested that that was the effect of teasing the faithful wife; and suggested that she should be appeased. This was done and to the astonishment of all and chagrin of Bandhu, the sea became calm again.

3. आयहो is used for both genders. Here it is equal to Sk. अत्यावोह—Is from व्यप—इ. The sense however requires that the form should be regarded as causal.

4. असमत्य and ओणानियमत्य are Nom. singulars. Regularly the end-vowel should be long, but the tendency to shorten it, which later became the rule in many of the vernaculars, has already set in in the Apbh. stage.

7. ओसुहु in the sense of 'remedy,' not necessarily in the medical sense, is familiar to Sanskrit also.

XIII They landed on an unknown coast. Bandhuyatta there sold one jewel and with its proceeds bought elephants, horses, oxen, chariots and other paraphernalia. His camp had thus the appearance of a king's army.

10. Construe सुदि, जादि अंगि अंगु रह माणइ, तउ को परिउ आणइ—Who would harm to you, in whose body love delights in residing ?

12. सुदिगणजनभार्गुजनरेउ—One जन is redundant here. Should we read instead of जन? That would remove the redundancy.

X Bhavisa's wife is enraged at this and reviles Bandhudatta as being mean and sinful man.

3. दोलित—The २३ perhaps has been misread for ल. The Jain mania of writing both the letters is so much alike that such a confusion is not unusual.

5. Read दसु साणु गरु गर.

6. पसुहं for पसुहं. The व however can be explained as a representative क through अ, which latter becomes व by the influence of the preceding ड. पसुअ, पसुव.

7. The sentiment expressed is rather vulgar, but thereby the poet means to show to what extent the young wife is beyond herself with rage.

8. 'What joke with one who is almost dying (with grief) ?

XI Bhandhuyatta on this, bluntly told her his intentions and was ready to use force. While Kamalā was resolving to commit suicide, so soon as he would touch her, the gale, through divine intervention, grew strong and blew opposite and thus carried the boats helpless before it.

2. सइत्यनिवारणि—Here again confusion between उ and त्य. Read सइउ निवारणि. 'Is there anything to blame if I try to satisfy my desire' ?

6. मरण सरणु आवगड—Is as much as मरणु आवगअसरणु. The meaning of the whole line is 'if he touch my body then (there is) death, which is the resort of the distressed'.

9. सडिल आवतइ together. गहिरीजंति is the same as गहिरिजंति—to be made or to become deep.' Deep eddies were produced in the water.'

XII Some of the inmates suggested that that was the effect of teasing the faithful wife; and suggested that she should be appeased. This was done at to the astonishment of all and chagrin of Bandhu, the sea became calm again.

3. आयहो is used for both genders. Here it is equal to Sk. अत्याः बोइवि—Is from व्यप—इ. The sense however requires that the form should be regarded as causal.

4. असमत्य and ओणानियमत्य are Nom. singulars. Regularly the end-vowel should be long, but the tendency to shorten it, which later became the rule in many of the vernaculars, has already set in in the Adbh. stage.

7. ओसहु in the sense of 'remedy,' not necessarily in the medical sense, is familiar to Sanskrit also.

XIII They landed on an unknown coast. Bandhuyatta there sold one jewel and with its proceeds bought elephants, horses, oxen, chariots and other paraphernalia. His camp had thus the appearance of a king's army.

1. कमलहिं—The anuśwāra is sporadic and the इ is only the Jain way writing the short ए: so that the form is to be regarded as being कमले Gen. s. Our edition always represents short ए by इ.

IV Bandhuyatta, admired by all, enters his house and is welcomed his parents with laden heart in silence.

1. परणपर see परोपर supra.

2. सद्यिरि compare Guj. सद्यिर. To be derived from Sk. सद्यरि, the इ of being due to attraction. The word सद्यि-सन्नि also perhaps might have influence the phonology of सद्यिरि.

4. वीरचरिउ for वीरचरीउ.

5. भमंतिहु has to be taken in the causal sense. 'Revolving (in their hands) bunches of flowers.'

8. जोयणिहिं has to be regarded as an Infinitive, after He IV 441.

V Bhavisatta's young wife also gets down and is surrounded by women, who take her to be Bandhuyatta's wife and lead her to Saruvā. She neither bows down nor talks to Saruvā.

1. जराण—a palankin or Meṇa ?

2. पदम etc.—With formalities due at the arrival of a person for the first time.'

4. Separate निय from वरविलयाहिं.

6. Construe विणउ करेवि, आसण्णए नेवि, एद तउ साउ (इअ) सउइ पदरसिप—They greeted her, and taking her near (Saruvā), pointed out by gesture that she was her mother-in-law'.

8. Read अणेय उवाय विक्कपइ for अणेयउ वाय विक्कपइ a bad splitting up of words. This is due to the fact, that in many old Mss. words are written in a running line, without separating them, and the editor has to use his skill in suitably separating them. A little inadvertance results in unintelligible readings.

9. The Instrumentals refer to सखा. She, wishing to have a happy meeting with the bride, points (this) out to her son and looking up to him says 'why does the bride neither salute nor talk to me' ?

VI Bandhu, hearing her words and pleading the excuse that the bride perhaps remembers her country, makes a sign to his attendants to take the bride to her apartments.

1. अणुज्जे through अणुज्जुअ from अणुज्जक. Jacobi reads अणज्जे, which rhymes closer with अलज्जे. But अणुज्जु and अवक्कु are the epithets that are again given to Bandhu at XII 2 in this Sandhi.

9. भविसानुमइ—Bhavisāṇumai appears to be the same as Bhavisāṇuruvā in VII 3, 6., the name of Bhavisa's wife.

1. कम्पटि—The anuswāra is sporadic and the इ is only the Jain writing the short ँ: so that the form is to be regarded as being कम्पटे Gen. s. Our edition always represents short ण by इ.

IV Bandhuyatta, admired by all, enters his house and is welcomed by his parents with laden heart in silence.

1. परणपर see परोपर supra.
2. सदिगिरि compare Guj. सदिगिर. To be derived from Sk. सदचरि, the इ being due to attraction. The word सदि-सन्नि also perhaps might have influenced the phonology of सदिगिरि.
4. वीरचरिड for वीरचरीड.
5. भमंतिद्व has to be taken in the causal sense. 'Revolving (in their hands) bunches of flowers.'

8. जोयणिदि has to be regarded as an Infinitive, after He IV 441.

V Bhavisatta's young wife also gets down and is surrounded by women who take her to be Bandhuyatta's wife and lead her to Saruvā. She neither bows down nor talks to Saruvā.

1. जगण—a palankin or Meṇa ?
2. पदम etc.—With formalities due at the arrival of a person for the first time.'
4. Separate निय from वरविलयादि.

6. Construe विणड करेवि, आसणण नेवि, एद तड साठ (इभ) सत्रइ पदरसिय—They greeted her, and taking her near (Saruvā), pointed out by gesture that she was her mother-in-law.

8. Read अणेय उवाय वियप्पइ for अणेयड वाय वियप्पइ a bad splitting up of words. This is due to the fact, that in many old Mss. words are written in a running line, without separating them, and the editor has to use his skill in suitably separating them. A little inadvertance results in unintelligible readings.

9. The Instrumentals refer to सखा. She, wishing to have a happy meeting with the bride, points (this) out to her son and looking up to him says 'why does the bride neither salute nor talk to me' ?

VI Bandhu, hearing her words and pleading the excuse that the bride perhaps remembers her country, makes a sign to his attendants to take the bride to her apartments.

1. अणुज्जे through अणुज्जुअ from अणुज्जक. Jacobi reads अणज्जे, which rhym closer with अट्जे. But अणुज्जु and अवक्कु are the epithets that are again given Bandhu at XII 2 in this Sandhi.

9. भविताणुमइ—Bhavisāṇumai appears to be the same as Bhavisāṇuruvā i VII 3, 6., the name of Bhavisa's wife.

XII Kamala asked him what had happened to his brother, and he replied that the latter had gone to another country. Kamala of course did not believe in it and became more disconsolate.

3. केण्डं—Compare Marathi केणं—A treasure, a hidden store.'

8. समुच्चिमयवाहिहि is an attributive Instrumental.

अद्ववहि and जि should be read separately.

विणिगमय and चाहिहि should be read separately.

'She went away midways, without reaching her house.'

XIII. The disconsolate mother's lamentation.

5. छणदियट्: क्षणदिवस—A day of festivity, a holiday.' Comp. Marathi सणदिवस or सणवार.

7. सयणसयउंद सयण—Relations of all people.' In the first word, it should be merely जन and सयण.

10. घणु वरिसिउ etc.—A cloud has sprinkled the heart of wicked, mean people, because you are in distress.'

XIV. People become sympathetic to Kamala, and begin to guess the cause of Bhavisa's absence. All sorts of rumours reach Saruvā's ears and she begins to repent of her wicked advice.

1. दोमियमणु is the same as दुम्मियमणु elsewhere.

3. न मुणहं—We do not know.' The forms of the root for the 1st pers. pl. and the 2nd pers. pl. have become identical.

5. आरं वदवणउ नउजइ—Why he does not stop the festivity.' People begin to doubt the wisdom of Dhanavai. This talk, as the next line indicates, took place in the courtyard of Dhanavai's house and hence it was heard by him and Saruva.

9. आरं मंडुइ.—Surely he has done it accordingly' i. e. according to my advice.

XV. Saruvā asks her son what he had done to Bhavisa and he replied that the latter had remained in that country, not wishing to return without wealth and honour to a city, where he had been slighted. Bhavisa's wife, who heard this, wanted to expose him.

3. एवइतरि is the correct word.

5. Read अमइहं and सिय separately.

6. पइज्ज from प्रतिज्ञा. Compare Marathi पैज. The other word पै is from the same Sk. word, but through another Prakrit word viz. पइज्ज.

8. सको-शक्तः. The second सको means शक्तः.

9. तवंग-see तुंगतवंग in Sandhi I and तवंगि बइसिवि in VI

XVI On second thoughts, she thinks it better to remain silent and if

would be celebrated. Dhanavai then begins to make preparations for son's marriage.

4. Read सा अमियेण instead of साअमियेण.
5. तव सौभाग्येन जनः मुकुलितः appears to be the sense. पोमाइय Denominative from पोम, Sk. पद्म.
9. 'Tell me, how I should entreat her ?
16. Read विवाह किय (विवाहक्रिया) together.
17. 'A word was sent round to relations' (?). सम्माइय is evidently from सम्+मा. In this form, it occurs again in XVII 2, 11 नाउ सवक दुवक महाइय नरवइहिं चित्तिं सम्माइय. The reference is to two sons of a Brahmin that have endeared themselves to the King. But the original sense appears to be supported by III 14, 2 which runs—इत्यु वि इत्थिणयारि सम्माइवि. This means 'to be inside, in the interior. Cf. The bridge between the two sons appears to be supplied by II 13,5 which reads हियवइ जाउ न सम्माइजइ—If you cannot enter into one's heart i. e. endear yourself to him.'

XX Bhavisānurūvā was in a difficulty. She did not know whether her husband would come, and here was everything ready for her (second) marriage. However, on hearing Kamalā's vow, she also determined to prolong her life for thirty days after which she would kill herself.

10. Jacobi wrongly reads सजकिय together and gives सजकिया as its equivalent. But सज्ज or सज्जि and किय means सैव किया (तया प्रतिपन्ना), namely a vow to wait no longer than thirty days.

SANDHI IX

The Yakṣa again appears before Bhavisa and carries him away, with immense riches, in his balloon to Hatthināpura. There he meets his mother and learns everything.

I While Bhavisa was in the Jina-temple, all disconsolate for the loss of wife and wealth, the Yakṣa Māṇibhadra remembers of him and pays him a visit and asks him how he and his wife and wealth were doing.

7. सएसभूमि for सहएसभूमि. Metre requires the dropping of ह. Note the Acc. without termination.
8. The first part is metrically faulty. Jacobi reads नि before महानर, thus avoiding metrical flaw.

II Bhavisa was astonished at his appearance and could not recognise who he was. He then boldly asked the plain question viz. who he was.

1. Read अवलंवि and चीरि together.
3. 'He speaks words that touch the heart.'
4. वित्तकलत्तवत्-वित्तकलववाताम्—The suffixless Accusative.

would be celebrated. Dhanavai then begins to make preparations for son's marriage.

4. Read सा अमियेण instead of साअमियेण.
5. तव सौभाग्येन जनः मुकुलितः appears to be the sense. पोमाइय Denominat from पोम, Sk. पद्म!
9. 'Tell me, how I should entreat her ?
16. Read विवाह किय (विवाहक्रिया) together.

17. 'A word was sent round to relations' (?). सम्माइय is evidently from सम्+मा. In this form, it occurs again in XVII 2, 11 नाउ सवक दुवक महारय ते नरवइहिं चित्तिं सम्माइय. The reference is to two sons of a Brahmin that had endeared themselves to the King. But the original sense appears to be supported by III 14, 2 which runs—इत्यु वि हत्यिणयरि सम्माइवि. This means 'to be inside, in the interior. Cf. The bridge between the two sons appears to be supplied by II 13,5 which reads हियवइ जाह न सम्माइजइ—If you can not enter into one's heart i. e. endear yourself to him.'

XX Bhavisāṇurūvā was in a difficulty. She did not know whether her husband would come, and here was everything ready for her (second) marriage. However, on hearing Kamalā's vow, she also determined to prolong her life for thirty days after which she would kill herself.

10. Jacobi wrongly reads सज्जकिय together and gives सज्जक्रिया as its equivalent. But सज्ज or सज्जि and किय means सैव क्रिया (तया प्रतिपत्ता), namely a vow to wait no longer than thirty days.

SANDHI IX

The Yakṣa again appears before Bhavisa and carries him away, with immense riches, in his balloon to Hatthināpura. There he meets his mother and learns everything.

I While Bhavisa was in the Jina-temple, all disconsolate for the loss of wife and wealth, the Yakṣa Māṇibhadra remembers of him and pays him a visit and asks him how he and his wife and wealth were doing.

7. सएसभृमि for सदएसभृमि. Metre requires the dropping of ह. Note the Acc without termination.

8. The first part is metrically faulty. Jacobi reads जि before महानर, thus avoiding metrical flaw.

II Bhavisa was astonished at his appearance and could not recognise who he was. He then boldly asked the plain question viz. who he was.

1. Read अवलंवि and धीरि together.
3. 'He speaks words that touch the heart.'
4. वित्तकलत्तवत्त-वित्तकलत्तवाताम्—The suffixless Accusative.

VIII. Then they tell each other many loving things. Bhavisa asks mother about his half-brother who, he learns, has returned with huge wealth.
3. I had feared that about yourself, which, (one desires), should fall a wicked man, of bad company.

IX He also learns from the mother about a young girl (his wife), was brought by Bandhu and who was now being married to him. Bhavisa then goes to the king with a present.

4. तद्दे would be preferable, although तद्दे is not quite wrong.

5. Combine सुहृदमंगलजन and जणिपायडहो. आयड is as much as मंगल or सुहृद. Does आयड here represent आयड—Ceremony? Anointment of the bride with fragrant oil is part of the preliminaries of marriage.

8. पियडदंरि महएवि सणाहो should be read as one word.

11. न एणवि महु संवंधु अरिपि सहु केणवि—Is एणवि to be taken with केणवि, just like Sk. येनकेनापि and meaning 'with any one.'

X. The King is mightily pleased with him, and gives him unhindered access to the palace. The mother in the meanwhile has got an invitation for the anointing ceremony and asks her son if she should go. He allows her on condition that his arrival should be kept secret.

2. पडसारवार is प्रतिसारद्वारे the mainentrance; same as प्रतिहारद्वारम्.

5. तथु पळण्ड करेपिणु—Means 'incognito'.

7. Read हकारडे in place of हुकारड. Jacobi also read हकारड. Cf. Marāṭhī हाकारणें, हाका मारणें.

9. किंत is किं ति or किं तद्. Jacobi reads किंते.

10. The latter part is metrically faulty. It lacks one syllable. The last word, as it stands, is a genitive, but cannot be construed any where. Jacobi's reading महल्ल कह supplies the missing syllable and makes capital sense.

XI. The mother insists upon her son telling the secret. He tells how the girl whom they were then marrying was his wife and how she had been snatched away from him by Bandhuyatta.

2. वितड-वृत्तम्—Compare Marāṭhī वितणें, वेतणें.

3. वयणि दिदु होज्जहो—Be firm in your talk. वयणि-वचने (वदेने also ?)

XII. Bhavisa tells the story of his wanderings through the forest, discovering the city etc. to his mother.

1. वहलतरुतंडवि is only a synonym of वणगहणि. For. तंडव compare Marāṭhī ताण्डा.

2. पसरि=पसरिवि—Absolutives in इ are not infrequent in this work. See also, Gune, Sañjamamanjari of Mahesarasūri, ABI 1,165-66.

VIII Then they tell each other many loving things. Bhavisa asks mother about his half-brother who, he learns, has returned with huge wealth. 3. I had feared that about yourself, which, (one desires), should fall a wicked man, of bad company.

IX He also learns from the mother about a young girl (his wife), who was brought by Bandhu and who was now being married to him. Bhavisa then goes to the king with a present.

4. तद्दे would be preferable, although तद्दे is not quite wrong.

5. Combine सुहृदमंगलजन and जगियायदहो. आयदहो is as much as मंगल or सुहृद. Does आयदहो here represent आयदहो—Ceremony? Anointment of the bride with fragrant oil is part of the preliminaries of marriage.

8. पियसुदंरि महरवि सणादहो should be read as one word.

11. न एणवि महु संवयु अतिपि सहु केणवि—Is एणवि to be taken with केणवि, just like Sk. येनकेनापि and meaning 'with any one.'

X. The King is mightily pleased with him; and gives him unhindered access to the palace. The mother in the meanwhile has got an invitation for the anointing ceremony and asks her son if she should go. He allows her on condition that his arrival should be kept secret.

2. पदसारवार is प्रतिसारद्वार the mainentrance; same as प्रतिसारद्वारम्.

5. तथु पच्छन्त करेणियु—Means 'incognito'.

7. Read हकारउ in place of हुकारउ. Jacobi also read हकारउ. Cf. Marāṭhī हकारणें, हाका मारणें.

9. किंत is किं ति or किं तव. Jacobi reads किंत.

10. The latter part is metrically faulty. It lacks one syllable. The last word, as it stands, is a genitive, but cannot be construed any where. Jacobi's reading महल्ल कह supplies the missing syllable and makes capital sense.

XI. The mother insists upon her son telling the secret. He tells how the girl whom they were then marrying was his wife and how she had been snatched away from him by Bandhuyatta.

2. वित्तउ-वृत्तम्—Compare Marāṭhī वितणें, वेतणें.

3. वयणि दिदु होज्जहो—Be firm in your talk.' वयणि-वचने (वदेन also ?)

XII. Bhavisa tells the story of his wanderings through the forest, discovering the city etc. to his mother.

1. वदलतरुतंडवि is only a synonym of वणगदणि. For. तंडन compare Marāṭhī ताण्डा.

2. पसरि-पसरिवि—Absolutives in इ are not infrequent in this work. See also, Gune, Sañjamamanjari of Mahesarasūri, ABI 1,165-66.

Compare जइ पदमउं जि हुंउं तुहुं एहउ II 5, 8.

XVII. A detailed description of the ornaments worn by Kamalā.
2. पीडिउं—Worn tightly.' Jacobi reads पीणिउं which would mean 'y
Cf. Hindi पेनगा.

3. तहकिउं—Tightly, sitting closely on the body.' Compare Ma
तदतदित कंउकि.

4. Read कंउ कंउ कंदलिए रवउउं—The conch-shaped neck appeared beau
on account of Kandali. Jacobi's ms. has failed him here, as at several o
places. He reads कंउ कंदलि प.....रवउउं.

XVIII He then requests her to move thus in the city and especially
go to the house of his rival and give the Nāga-mudrā to his wife.

1. नजइ does not make good sense. तजइ of Jacobi's edition would sui
'He again speaks to his mother.'

7. Separate थिय मंयर चिर लील वहन्ती for थियमंयरचिरलील वहन्ती.
कि सा होइ न होइ व जेही—As if she were the same, and as if not.' This does
not make quite a satisfactory sense. Jacobi's text is mutilated. He has
कि सा होइ व (रंगण) जेही, the words in the bracket being emended by him, though
he is not sure of it.

10. आयइउ appears to mean something like आनन्द.

XIX Dhanayatta and Sarūvā were astonished to see Kamalā there, and
guess from the rich ornaments etc. that Bhavisa must have come back.

5. एहाहरणसोइ=एह आहरणसोइ.

6. Saruvā suspects that Bhavisa must have been married.

XX They receive her but coldly. She then wants to see the young bride
and although discouraged by Sarūvā goes to her and secretly gives her the ring.

3. Read कइकलपकलविकलेविं—Kamalā casts at Saruvā a withering glance.'

6. जइ परचार लइइ-यदि प्रचारं लभते. Better to separate as जइ पर चार लइइ-If she
is pleased,

11. वालिवि-वलिवि. The lengthening is metricausta.

XXI Sarūvā and her attendants are struck with wonder that the young
bride should have bowed down to Kamalā and talked to her. They express
it in various ways.

3. The text is hopelessly bad, as at several other places. Join बहुअनवल्ल-
हरणि. बहु and अनवल्ल is bad. 'She was pleased with the many and strange
ornaments.' Or split up like Jacobi into बहुअ and नवल्लहरणि. He has आहरणेहि.
8 to 10. The girls who come to anoint her discover from signs that
she has already been a married young girl. They naturally find a subject
or banter.

Compare जह पदमं जि हुं तुहुं एह II 5, 8.

XVII. A detailed description of the ornaments worn by Kamalā.
2. पीढिउं—Worn tightly.' Jacobi reads पीणिउं which would mean 'worn'. Cf. Hindi पेना.

3. तहकिउं—Tightly, sitting closely on the body.' Compare मततति कंचुकि.

4. Read कंठ कंठ कंदलि रत्नउं—The conch-shaped neck appeared beautiful on account of Kandali. Jacobi's ms. has failed him here, as at several other places. He reads कम्ठ कन्दलि प.... रत्नउं.

XVIII He then requests her to move thus in the city and especially to go to the house of his rival and give the Nāga-mudrā to his wife.

1. नजह does not make good sense. तजह of Jacobi's edition would suit. 'He again speaks to his mother.'

7. Separate थिय मंथर चिर लील वहन्ती for थियमंथरचिरलील वहन्ती.
किं सा होइ न होइ व जेही—As if she were the same, and as if not.' This does not make quite a satisfactory sense. Jacobi's text is mutilated. He has किं सा होइ व (रंगण) जेही, the words in the bracket being emended by him, though he is not sure of it.

10. आयइउ appears to mean something like आनन्द.

XIX Dhanayatta and Sarūvā were astonished to see Kamalā there, and guess from the rich ornaments etc. that Bhavisa must have come back.

5. एहाहरणसोइ=एह आहरणसोइ.

6. Saruvā suspects that Bhavisa must have been married.

XX They receive her but coldly. She then wants to see the young bride and although discouraged by Sarūvā goes to her and secretly gives her the ring.

3. Read कडक्वपक्वविकलेविं—Kamala casts at Saruvā a withering glance.'

6. जह परचार लहइ-यदि प्रचारं लभते. Better to separate as जह पर चार लहइ-If she is pleased,

11. वालिवि-वलिबि. The lengthening is metrical.

XXI Sarūvā and her attendants are struck with wonder that the young bride should have bowed down to Kamalā and talked to her. They express it in various ways.

3. The text is hopelessly bad, as at several other places. Join बहुअनवल्लोहरणि. बहुअनवल्लो is bad. 'She was pleased with the many and strange ornaments.' Or split up like Jacobi into बहुअ and नवल्लोहरणि. He has आहरणोदि.

8 to 10. The girls who come to anoint her discover from signs that she has already been a married young girl. They naturally find a subject for banter.

Compare जइ पदमउं जि हुंउं वहुं एहव II 5, 8.

XVII. A detailed description of the ornaments worn by Kamalā.

2. पीडिउं—Worn tightly.' Jacobi reads पीणिउं which would mean 'worn Cf. Hindi पेना.

3. तटकिउं—Tightly, sitting closely on the body.' Compare Marāṭi तटतटित कंचुकि.

4. Read कंउ कंउ कंदलि एखनउं—The conch-shaped neck appeared beautiful on account of Kandali. Jacobi's ms. has failed him here, as at several other places. He reads कन्नु कन्दलि प.... रवन्नउं.

XVIII He then requests her to move thus in the city and especially to go to the house of his rival and give the Nāga-mudrā to his wife.

1. नजइ does not make good sense. तजइ of Jacobi's edition would suit. 'He again speaks to his mother.'

7. Separate यिय मंथर चिर लील वहन्ती for यियमंथरचिरलील वहंती. कि सा होइ न होइ व जेही—As if she were the same, and as if not.' This does not make quite a satisfactory sense. Jacobi's text is mutilated. He has कि सा होइ व (रंगण) जेही, the words in the bracket being emended by him, though he is not sure of it.

10. आयइउ appears to mean something like आनन्द.

XIX Dhanayatta and Sarūvā were astonished to see Kamalā there, and guess from the rich ornaments etc. that Bhavisa must have come back.

5. एहाहरणसोह—एह आहरणसोह.

6. Saruvā suspects that Bhavisa must have been married.

XX They receive her but coldly. She then wants to see the young bride and although discouraged by Sarūvā goes to her and secretly gives her the ring.

3. Read कउकउपकखविकखेविं—Kamalā casts at Saruvā a withering glance.'

6. जइ परचार लहइ—यदि प्रचारं लभते. Better to separate as जइ पर चार लहइ—If she is pleased,

11. वालिवि—वलिवि. The lengthening is metrical.

XXI Sarūvā and her attendants are struck with wonder that the young bride should have bowed down to Kamalā and talked to her. They express it in various ways.

3. The text is hopelessly bad, as at several other places. Join बहुअनवल्ल-हंरणि. बहु and अनवल्ल is bad. 'She was pleased with the many and strange ornaments.' Or split up like Jacobi into बहुअ and नवल्लाहरणि. He has आहरणेहि.

8 to 10. The girls who come to anoint her discover from signs that she has already been a married young girl. They naturally find a subject or banter.

Compare जइ पदमउं जि हुंउं वहुं एहउ II 5, 8.

XVII. A detailed description of the ornaments worn by Kamalā.

2. पीढिउं—Worn tightly.' Jacobi reads पीणिउं which would mean 'wo
Cf. Hindi पेनना.

3. तढकिउं—Tightly, sitting closely on the body.' Compare Mar
तढतढित कंचुकि.

4. Read कंउ कंउ कंदलिर रवत्रउं—The conch-shaped neck appeared beautiful
on account of Kandali. Jacobi's ms. has failed him here, as at several other
places. He reads कम्उ कन्दलि प.....रवत्रउं.

XVIII He then requests her to move thus in the city and especially to
go to the house of his rival and give the Nāga-mudrā to his wife.

1. नजइ does not make good sense. तजइ of Jacobi's edition would
'He again speaks to his mother.'

7. Separate यिय मंथर चिर लील वहन्ती for यियमंथरचिरलील वहन्ती.
किं सा होइ न होइ व जेही—As if she were the same, and as if not.' This d
not make quite a satisfactory sense. Jacobi's text is mutilated. He l
किं सा होइ व (रंगण) जेही, the words in the bracket being emended by him, though
he is not sure of it.

10. आयइउ appears to mean something like आनन्द.

XIX Dhanayatta and Sarūvā were astonished to see Kamalā there, and
guess from the rich ornaments etc. that Bhavisa must have come back.

5. एहहरणसोह=एह आहरणसोह.

6. Saruvā suspects that Bhavisa must have been married.

XX They receive her but coldly. She then wants to see the young bride
and although discouraged by Sarūvā goes to her and secretly gives her the ring.

3. Read कडक्खपक्खविकलेविं—Kamala casts at Saruvā a withering glance.'

6. जइ परचार लइइ-यदि प्रचारं लभते. Better to separate as जइ पर चार लइइ-If she
is pleased,

11. वालिवि-वलिवि. The lengthening is metricausa.

XXI Sarūvā and her attendants are struck with wonder that the young
bride should have bowed down to Kamalā and talked to her. They express
it in various ways.

3. The text is hopelessly bad, as at several other places. Join बहुअनवल्ल-
हरणि. बहु and अनवल्ल is bad. 'She was pleased with the many and strange
ornaments.' Or split up like Jacobi into बहुअ and नवल्लहरणि. He has आहरणोहि.

8 to 10. The girls who come to anoint her discover from signs that
she has already been a married young girl. They naturally find a subject
or banter.

meaning also is obscure. If we stick to our reading विमुहिं पडरिं जणणि वंचारि, a slight change viz. separating वंचारि and य, the meaning of the two would be 'Lord! I do not get peace of mind due to people, so long as people are averse, and my father (जणणि loc.) is in prison' (वंचारि from वंचयद् or वंचयति) makes no sense. The king compliments Bhavisa on his straightforwardness, उज्जुअवित्ति-ऊज्जुअवित्ति. In the latter half read, with Jacobi, पड वि-यत्ति

SANDHI XI

How the citizens prevail upon the king and effect the release of Dhaṇavai. The test of Bhavisāṇuruvās fidelity. How in the end the two young people are united.

I. One day the king calls his secret emissaries and wants to know how people were behaving. They tell him that there was grave dissatisfaction on account of the punishment of Dhaṇavai.

4. Better to read चरपुरित्त, with Jacobi, for वरपुरित्त. च and व are written almost alike.

10. Jacobi reads सयदरि-स्वयुदे.

13. इकम्मुदु-एकमुदु:—Unanimous (in an opinion).

15. 'If the King would not forgive him, than let us all together leave the city'. Pretty early example of 'passive resistance' and 'collective action.'

II. The King calls the people together and asks them what they want. They tell him that Bandhu might be banished from the city or given a harder punishment, but Dhaṇavai must be set free.

4. Separate देव from सिद्धि.

7. अद रद् should be read separately. अस्य विनाशिक (वेनाशिक i. e. दुष्ट?) न मे रति:—one who is attached to destruction of people.'

9. Latter half देव पट्टणदो for देवपट्टणदो.

III He does as they desire. Bhavisa then says that the king should call his young wife there and should test her fidelity at the hands of trusted women, so that no one should afterwards find fault with her and himself.

2. Separate कर from मरदि

4. Construe जाम्य न विमपद् ताम्य य अन्ववि किंवि तुम्ह पुण्ड विवत्तद्. 'Before departing, I have to make another request.' Jacobi reads वि मपद् separately.

5. 'There is no event (in the realm) of Visṇu, which does not happen in this world to a living being.'

6. Jacobi's edition has not got this line. But the next line अन्ववि किंवि तुम्ह पुण्ड विवत्तद् (which by the by is metrically faulty), presupposes some clause.

meaning also is obscure. If we stick to our reading विद्यार्हि पउरिं जणणि वंचारि a slight change viz. separating वंचारि and य, the meaning of the two would be 'Lord! I do not get peace of mind due to people, so long as I am averse, and my father (जणणि loc.) is in prison' (वंचारि from वंचयद् or वंचयति) makes no sense. The king compliments Bhavisa on his straightforwardness. उज्जुअवित्ति-ऊज्जुकवृत्ति. In the latter half read, with Jacobi, पउ वि-

SANDHI XI

How the citizens prevail upon the king and effect the release of Dhanavai. The test of Bhavisāṇuruvās fidelity. How in the end the two young people are united.

I. One day the king calls his secret emissaries and wants to know how people were behaving. They tell him that there was grave dissatisfaction on account of the punishment of Dhanavai.

4. Better to read चरपुरित, with Jacobi, for वरपुरित. च and व are written almost alike.

10. Jacobi reads सयहरि-स्वगृहे.

13. इकम्बुद्-एकमुखाः—Unanimous (in an opinion).

15. 'If the King would not forgive him, than let us all together leave the city'. Pretty early example of 'passive resistance' and 'collective action.'

II. The King calls the people together and asks them what they want. They tell him that Bandhu might be banished from the city or given a harder punishment, but Dhanavai must be set free.

4. Separate देव from सिद्धि.

7. अहं रद्दु should be read separately. अस्य विनाशिक (वैनाशिक i. c. रुद्र?) नमो रतिः—one who is attached to destruction of people.'

9. Latter half देव पट्टणहो for देवपट्टणहो.

III. He does as they desire. Bhavisa then says that the king should call his young wife there and should test her fidelity at the hands of trusted women, so that no one should afterwards find fault with her and himself.

2. Separate क from मरुति

4. Construe ज्ञानं न विमलं ताम्रं य अन्ववि किमि सुम्ह पुण्ड विमलम्. 'Before departing, I have to make another request.' Jacobi reads नि मलम् separately.

5. 'There is no event (in the realm) of Vignu, which does not happen in this world to a living being.'

6. Jacobi's edition has not got this line. But the next line अहं विमलं (which by the way is metrically faulty), presupposes some clause.

2. Combine नरवह and नियह. It is a Compound.

7. This and the following two lines contain similes, some of the really good. e. g No body dared look at her, as at the wrathful eye a Master.'

9. Text hopeless. Separate काडियनित्त and चीर. The latter is no doubt वी as Jacobi has it; it should be joined to जयलच्छि व. चीर makes no sense.

12 and 13 contain beautiful चय, although the first half of 12 is hopeless. Corresponding to three phrases, it ought to be read as असिरिव सिरिवत्त.

Although poor (असिरि), she was rich (i. e. possessed of सिरि or glory) although the best of women (वरंगण), her best limbs were sweating; although simple मृग्य (another sense 'foolish'), yet she was full of thought; although without collirium (निरंजन), yet she was of enticing beauty (रंजन-सोह).

VII. She elicits applause from all. The Kancuki appeases her and the King banishes Bandhu and Sarūvā and calling Kamalā pays her respect. Dhanavai then goes home with Kamala and the young couple.

4. एह does not suit. पह (joined to परिवार) of Jacobi's edition suits better.

Jacobi's edition here wants several words and two complete lines between होह and भहारिण, which are found intact in our text. He has expressed his opinion that this is so, in the footnotes.

10. After this line, Jacobi's text shows one more, which we have not got. It is तेन वि गम्वि निवहो पोयणपुरे। कदिय वत्त तर्हि थकु विहुरहरे.

VIII. Dhanavai then celebrates the first entry of the young couple into his house.

3. भावयता is perhaps another name of भविसयत्त's wife. We have had भविसायुरुवा and भविसायुम् before.

7. Jacobi's edition lacks the latter half.

IX. Kamala then orders her maidservant to look to the toilet and other things of the young bride (which is described).

1. Jacobi's text lacks this line. It appears that there was no indication of it in his Ms., otherwise he would have had dotted lines.

2. Jacobi's text has not got the first half. Even in our edition, the first half looks as if tampered with. There are two syllables more than required; लहि peahps might be dropped.

3. The words are badly split up. Read सा वि समउ वरविलयहि.

X The two then go to rest in their richly decorated bedroom (which is described).

2. Combine नरवह and नियह. It is a Compound.

7. This and the following two lines contain similes, some of them really good. c. g No body dared look at her, as at the wrathful eye of a Master.'

9. Text hopeless. Separate फाडियनित्त and चीर. The latter is no doubt चीर, as Jacobi has it; it should be joined to जयलच्छि व. चीर makes no sense.

12 and 13 contain beautiful अद्, although the first half of 12 is hopeless. Corresponding to three phrases, it ought to be read as असिरिव सिरिवत्त.

Although poor (असिरि), she was rich (i. e. possessed of सिरि or glory); although the best of women (वरंगण), her best limbs were sweating; although simple मुग्ध (another sense 'foolish'), yet she was full of thought; although without collirium (निरंजन), yet she was of enticing beauty (रंजन-सोह).

VII. She elicits applause from all. The Kancuki appeases her and the King banishes Bandhu and Sarūvā and calling Kamalā pays her respect. Dhanavai then goes home with Kamala and the young couple.

4. एह् does not suit. पह् (joined to परिवार) of Jacobi's edition suits better.

Jacobi's edition here wants several words and two complete lines between होह् and भहारिण, which are found intact in our text. He has expressed his opinion that this is so, in the footnotes.

10. After this line, Jacobi's text shows one more, which we have not got. It is तेण वि गन्वि निवहो पोयणपुरे। कहिय वत्त तहिं थकु विहुत्तहरे.

VIII. Dhanavai then celebrates the first entry of the young couple into his house.

3. भावयता is perhaps another name of भविसयत्त's wife. We have had भविताणुत्ता and भविताणुम् before.

7. Jacobi's edition lacks the latter half.

IX. Kamala then orders her maidservant to look to the toilet and other things of the young bride (which is described).

1. Jacobi's text lacks this line. It appears that there was no indication of it in his Ms., otherwise he would have had dotted lines.

2. Jacobi's text has not got the first half. Even in our edition, the first half looks as if tampered with. There are two syllables more than required; लहि peahps might be dropped.

3. The words are badly split up. Read ता वि समउ वरविलयदि.

X The two then go to rest in their richly decorated bedroom (which is described).

especially out of place, if we consider the second line of the वृत्ता, which gives the same idea in a more natural manner.

12. जिणहरि etn.—is accordingly the tenth line in Jacobi's edition, but it lacks all but the last two words and even these do not tally with the last words of our line.

13. This line of the वृत्ता is wanting in Jacobi's edition.

4. गणिवि—an Absolutive used as Infinitive.

XII People are fed on all sorts of sumptuous things, and given all sorts of presents (of which a detailed description is given.)

5. From this line down to the Ghatta, there is again change of metre. It is called भुजंग and is mentioned by the poet himself in l. 28 as being a metre liked by wise men भुजंगो वृद्धारंजणो नाम छंदो.

6. सुस्तारसुग्गा यवत्ता—Jacobi reads this as one word and apparently splits it up into सुस्तार-सुग्गा and आयवत्ता meaning सुस्तार-सुद्धा-आतपत्रा—as is clear from his glossary. But this is evidently not the right interpretation. The previous line speaks of लाडिभत्तं, the following of वचं, the next one of कवरा and पप्पडा, all eatables. It is highly incongruous to find an umbrella amongst such things! सुग्गा: can only mean some preparation of the corn called सुग, सुंग, मग variously. यवत्ता then would mean some preparation of यव or barley.

9. Jacobi's reading of the line is very strange and can not make any good sense in the context in which it is placed. सराईहि हहिणहिं जित्तपवित्तं वरं आसुरीयं सुहं देह दत्तं. The reading of our edition is far better. Perhaps there is no real difference of reading in the Mss., and the line might be due to a pure misreading of the letters of the Ms., which is not improbable. For, in some—especially Gujarat-side Mss. द and ह are so hopelessly similar, that a little inadvertance would lead to reading हहिणहिं from a real दहिणहिं. The same is the case with आसुरीयं and आसुरीयं. A carelessly written or read म gives स. The same might be said of ज and छ. Those familiar with hand-writings of Jain and Gujarati Mss. can appreciate the difficulty. च and व is another puzzling pair, after छ and त्य.

13. सुअच्छा and वच्छा are the correct readings. सुअत्था and वत्था are due to confusion between छ and त्य which look very much similar as they are written in Jain Mss. The latter line is written so to say in an appealing manner. 'O dear one, if you wish for heavenly enjoyments, give (to Sādhus) sweet मण्डाय slices.'

18. 'One who gives things to Sādhus in this world, his side enjoyments never leave.' This makes a capital idea and reading. ए is Acc. pl. of the neuter of the pronominal stem एत्त Pr. एअ. The regular Prakrit is ए and Apbh. एह according to Hemachandra. Ours is a contracted form for the sake of metre. Jacobi takes ए to be an interjection. In that case the object will have to be understood.

especially out of place, if we consider the second line of the वृत्ता, which gives the same idea in a more natural manner.

12. जिणहरि etn.—is accordingly the tenth line in Jacobi's edition, but it lacks all but the last two words and even these do not tally with the last words of our line.

13. This line of the वृत्ता is wanting in Jacobi's edition.

4. गणिवि—an Absolutive used as Infinitive.

XII People are fed on all sorts of sumptuous things, and given all sorts of presents (of which a detailed description is given.)

5. From this line down to the Ghatta, there is again change of metre. It is called भुजंग and is mentioned by the poet himself in l. 28 as being a metre liked by wise men भुजंगो बुद्धारंजणो नाम छंदो.

6. सुस्तारमुग्गा यवत्ता—Jacobi reads this as one word and apparently splits it up into सुस्तार-मुग्गा and आयवत्ता meaning सुस्तार-मुद्गा-आतपत्रा—as is clear from his glossary. But this is evidently not the right interpretation. The previous line speaks of सादिभत्तं, the following of वयं, the next one of कवरा and पप्पडा, all eatables. It is highly incongruous to find an umbrella amongst such things! मुग्गा: can only mean some preparation of the corn called मुग, मुंग, मग variously. यवत्ता then would mean some preparation of यव or barley.

9. Jacobi's reading of the line is very strange and can not make any good sense in the context in which it is placed. सराईहि हहिईहि जित्तपवित्तं वरं आसरीयं सुहं देह दत्तं. The reading of our edition is far better. Perhaps there is no real difference of reading in the Mss., and the line might be due to a pure misreading of the letters of the Ms., which is not improbable. For, in some—especially Gujarat-side Mss. द and ह are so hopelessly similar, that a little inadvertance would lead to reading हहिईहि from a real दहिईहि. The same is the case with आसरीयं and आसुरीयं. A carelessly written or read म gives स. The same might be said of ज and छ. Those familiar with hand-writings of Jain and Gujarati Mss. can appreciate the difficulty. च and व is another puzzling pair, after छ and त्य.

13. सुअच्छा and वच्छा are the correct readings. सुअत्था and वत्था are due to confusion between छ and त्य which look very much similar as they are written in Jain Mss. The latter line is written so to say in an appealing manner. 'O dear one, if you wish for heavenly enjoyments, give (to Sādhus) sweet मण्डाय slices.'

18. 'One who gives things to Sādhus in this world, his side enjoyments never leave.' This makes a capital idea and reading. ए is Acc. pl. of the neuter of the pronominal stem एत Pr. एअ. The regular Prakrit is ए and Apbh. एइ according to Hemachandra. Ours is a contracted form for the sake of metre. Jacobi takes ए to be an interjection. In that case the object will have to be understood.

3. अतस्तस्मात्तयो should rather have been तस्मात्तस्मात्तयो अतस्तस्मात्तयो.

7. मयावतु—Jacobi reads मयावतु—'Our new bride'.

9. सति a misreading for दति. नदिति i. e. of the young bride. 'Her eye did not wander anywhere except in her red garment'.

11. निजगमे निजोक्ति - Utobala, through gratitude and fatherly love and curiosity, looks at her face through the garment, saying 'I shall look at her lotus face, although I should not.' (line 12).

19. Separate वि and भगवते - 'Blind even after so much'; i. e. after all that had happened. So Jacobi too.

20. Read पुन and मयावतु separately, as Jacobi rightly does.

VI. Dhanavai, still persisting in his old attitude, talks about his wife's departure tauntingly. She would not obey the King even. But Kamalā's friend Kañcanamālā gives him a good reply.

3. Read सम्यक् which qualifies भगि, Jacobi's emendation स (सि) भगि भगि is not happy.

7. Read वर तत्रगत for वरतः तत्र which is bad splitting up.

11. Again a bad splitting up of words. वर तत्रगत (=ति) वरतः etc. 'Even if a king does an improper thing, it becomes (वरतः) him, and people follow it.' Meaning thereby that Kamalā obeyed the King (for a time) simply because he was a King.

VII. 'Affections are not made in palaces. You abandoned her without cause and allowed yourself to be guided by your other wife. The heart-burning that was thus caused, would it be lightly forgotten? You are still yearning for Sarīvā and hence you disregard Kamalā.'

11. Combine ज्ञ and तत्र—Who was going.'

VIII. Dhanavai feels the truth of the words and resolves to go to Kamalā and begging her pardon, bring her back.

3. Read वरममवेदु together. 'That she also smiled, is to be connected with भवित्तोवि हसित नयनदि०.

12. Read मणसोदि-मनःसंशोधेण.

13. पुत्र is alternative form of धीम or धीप—Daughter.'

IX. Dhanavai entreats his mother-in-law to forgive him and to induce Kamalā to go with him.

2. Read कृतसहिषसवायपरितुष्टि निरुमगह (व?) मालहो. By (kamalā) her who was pleased with Kañcanamālā standing by her side: (Kañcanamālā) who had many (वमाल) and unmatched ways.'

4. Jacobi's line is all gone but for one word लीलाविहाह.

X He asks Kamalā's pardon, explaining how he was led astray by the wiles of Sarīvā and her son.

3. *अपहृतमपि* should rather have been *अपहृतमपि नपुंसक*.

7. *मयावतु*—Jacobi reads *मयावतु*—'Our new bride'.

9. *सति* a misunderstanding for *सति*. *सति* i. e. of the young bride. 'Her eye did not wander anywhere except in her red garment'.

11. *विदुषो विनोदित*—Uroha, through ignorant fatherly love and curiosity looks at her face through the garment, saying 'I shall look at her lotus face, although I should not.' (line 12).

19. Separate *वि* and *अपहृत*—Blind even after so much'; i. e. after all that had happened. So Jacobi too.

20. Read *पुन* and *मयावतु* separately, as Jacobi rightly does.

VI. Dhanavai, still persisting in his old attitude, talks about his wife's departure tauntingly. She would not obey the King even. But Kamalā's friend Kañcanamālā gives him a good reply.

3. Read *समयि* which qualifies *अग्नि*. Jacobi's emendation *स* (*सि*) *मणि* *अग्नि* is not happy.

7. Read *एव तदप्युक्तं* for *एव तदुक्तं* which is bad splitting up.

11. Again a bad splitting up of words. *एव तदुक्तं* (= *सि*) *एवमिदं* etc. 'Even if a king does an improper thing, it becomes (*एवमिदं*) him, and people follow it.' Meaning thereby that Kamalā obeyed the King (for a time) simply because he was a King.

VII. 'Affections are not made in palaces. You abandoned her without cause and allowed yourself to be guided by your other wife. The heart-burning that was thus caused, would it be lightly forgotten? You are still yearning for Sarūvā and hence you disregard Kamalā.'

11. Combine *ज* and *त*—Who was going.'

VIII. Dhanavai feels the truth of the words and resolves to go to Kamalā and begging her pardon, bring her back.

3. Read *परममवेष्टु* together. 'That she also smiled, is to be connected with *भविष्यतो विदुषो नपुंसक*.'

12. Read *मणसो विदुषो मनःसंश्लेषेण*.

13. *पुत्र* is alternative form of *पुत्र* or *पुत्र*—Daughter.'

IX. Dhanavai entreats his mother-in-law to forgive him and to induce Kamalā to go with him.

2. Read *कपसद्विपक्षवापयितुं हि निरुपमगृह* (*व?*) *मालहो*. By (*kamatā*) her who was pleased with Kañcanamālā standing by her side: (*Kanacanamālā*) who had many (*वमात्र*) and unmatched ways.'

4. Jacobi's line is all gone but for one word *लीलाविहार*.

X He asks Kamalā's pardon, explaining how he was led astray by the wiles of Sarūvā and her son.

SANDHI XIII

All of a sudden, news comes of the Prince of Poyanapura marching against Kurujaṅgala. His emissary Citrāṅga states his demands. He is slighted and sent back.

I How the king calls Dhanavai to himself and asks him to forget what he had to do for the sake of justice. He proposes that the marriage of Bhavisa and Sumittā should now be celebrated.

7. Read धरद् for भरद्.

II In the meanwhile Bhavisa enters in haste, announcing the arrival of Citrāṅga, from the lord of Poyanapura in the Sindhu country. The king receives him well and inquires what had brought him there.

4. सयलकला and कलगुणनिष्ठु—Possessed of all the arts and all good virtues.

6. Take आयद् with the previous line, वित्त्यु वारि आयद्. न मुणहं केणवि छलेण I do not know with what pretext.'

अहिण्ड पाहुद् are the words that the King addressed (अह्वित) to his servants.

III. The representative of Sindhupati (Maindakandhara) tells the King that he had been sent by his king to demand obeisance and ransom from him.

7. Read सायरंतरपपद् for सायरंतरपवेद्.

9. Either खन्धारमज्झु or खन्धारिमज्झु.

11. 'To you alone I am not inimical; rest quite assured in Kurujaṅgala.' (Only you must send me a tribute consisting of elephants, horses and chariots. 12.)

IV Secondly he tells them that his master demands the girl brought by Bhavisa and also the king's own daughter Samitrā. He closes by saying that the prince has already entered Paṇḍālā with a large army (and would soon be there). The king sends him back to his camp with an assurance of a reply the next morning.

1. Separate भयंकर and कुरु व कालद्. The व in the latter word is both for euphony and metre.

2. पिहिमिपाळ—Note म् for व which is usual in Apbh. phonology. सिमिर for सिविर, एम for एव, ताम for तावद्, जाम for यावद्. The intermediate forms जाम् and ताम् show that the व first became nasalised as वै and then changed to म्. This change is parallel and opposite to that from म् to वै and then to व; e. g. भवर fr. भमर, नवेविणु from नम्, रवन्न form रम् etc.

13. Join नियपरिवार and चारु—The opinion of my attendants.'

V The king then holds a council of Bhavisa, Piyasundari, Pihumai (Prthumati) and other ministers and asks them advice. One of the ministers, Lobajaṅgha, who says that there is going to be no peace until Citrāṅga is put on the back of an ass and led in procession through the city, as a reward for his haughty words.

SANDHI XIII

All of a sudden, news comes of the Prince of Poyanapura marching against Kurujāṅgala. His emissary Citrāṅga states his demands. He is slighted and sent back.

I How the king calls Dhaṇavai to himself and asks him to forget what he had to do for the sake of justice. He proposes that the marriage of Bhaviṣa and Sumittā should now be celebrated.

7. Read धरहृ for भरहृ.

II In the meanwhile Bhaviṣa enters in haste, announcing the arrival of Citrāṅga, from the lord of Poyanapura in the Sindhu country. The king receives him well and inquires what had brought him there.

4. सयलकला and कलगुणनिष्ठ—Possessed of all the arts and all good virtues.

6. Take आयत् with the previous line, वित्तं नारि आयत्. न मुणहं केनवि छले I do not know with what pretext.'

अहिणत् पाहुत् are the words that the King addressed (अहविह) to his servants

III. The representative of Sindhupati (Maindakandhara) tells the King that he had been sent by his king to demand obeisance and ransom from him.

7. Read सायरंतरपयहृ for सायरंतरपयेहृ.

9. Either खन्धारमज्जु or खन्धारिमज्जु.

11. 'To you alone I am not inimical; rest quite assured in Kurujāṅgala.' (Only you must send me a tribute consisting of elephants, horses and chariots. 12.)

IV Secondly he tells them that his master demands the girl brought by Bhaviṣa and also the king's own daughter Samitrā. He closes by saying that the prince has already entered Pancāla with a large army (and would soon be there). The king sends him back to his camp with an assurance of a reply the next morning.

1. Separate भयंकर and कुरु व कालहो. The व in the latter word is both for euphony and metre.

2. पिहिमिपाठ—Note म for व which is usual in Apbh. phonology. सिमिर for शिविर, एम for एव, ताम for तावहृ, जाम for यावहृ. The intermediate forms जाम् and ताम् show that the व first became nasalised as वै and then changed to म. This change is parallel and opposite to that from म to वै and then to व; c. g. भवर fr. भमर, नवेविणु from नम्, रवत्र form रम् etc.

13. Join नियपरिवार and चारु—The opinion of my attendants.'

V The king then holds a council of Bhaviṣa, Piyasundari, Pihumai (Pr̥thumati) and other ministers and asks them advice. One of the ministers, Lohajāṅgha, who says that there is going to be no peace until Citrāṅga is put on the back of an ass and led in procession through the city, as a reward for his haughty words.

16. महु-मान्यः—Although in the good graces of the king, Dhanavai at all is a trader.'

IX Bhavisayatta takes him right and left and puts him down for a s of the enemy. The king is delighted with him for his dash and thinks making him commander of the army.

1. One syllable appears to have been dropped while printing. Re पक्कवि. अणुवि of the second line requires it.

2. We would rather read नियन्त्रेपरिनिद्रम्—which would suit पलित्तओ better 'Flared up by the abuse of his father.'

3. 'He is thus talking at ease, because the army (of the enemy) far away.'

10. 'If he were not entangled in his (Citrāṅga's) affairs, would he have given such an advice.'

X. Ananta, incensed at Bhavisa's words, says that he is puffed up c account of the King's favour. He warns the feudatories of Bhuvāla th hard times are in store for them and vows revenge for Bhavisatta's shar words. He then goes to Citrāṅga's camp, and advises him to begin th attack on Gayaura.

11. सजोतिवि—Appears like a denominative from जुत्त, Sk. युक्त. Compar vulgar Marāṭhī जुतणे, alternative to जुपणे—to yoke.'

XI.—Citrāṅga asks him to wait and goes to the King again, to take hi final reply personally. The King firmly tells him that he would neither give ransom, nor his daughter. Citrāṅga expresses his wonder that the King should be ready to lose his kingdom for the sake of his girl.

1. Jacobi's edition has only the first two words of the Duvai in ou edition. The words वणवह्नि etc. to निवृत्त form, in our edition, the first line after the Duvai with a word added at the beginning, viz. नरवह्नि without which the line would be incomplete.

Even the Duvai in our edition is a bit faulty in the last half. There are only nine syllables, whereas twelve are wanted.

2. Read कोवपडिच्छिओ for कोविपडिच्छिओ.

8. संपहारि is Absolutive—संप्रयायं.

11. तुहं बहुमहानियास is addressed to Citrāṅga.

XII. Bhavisa, inflamed at his words, wants to cut away the tongue talked of Sumitrā and to blind him etc. Dhanavai interposes with of wisdom. It was not good to ill-treat an emissary.

1. ससिओ—संसितः—Inflamed.'

16. मनु-मान्यः—Although in the good graces of the king, Dhanavai is all is a trader.'

IX Bhavisayatta takes him right and left and puts him down for a of the enemy. The king is delighted with him for his dash and thinks making him commander of the army.

1. One syllable appears to have been dropped while printing. Re पक्कवि. अणुवि of the second line requires it.

2. We would rather read नियन्त्रणपरिनिन्दम्—which would suit पलितभो better 'Flared up by the abuse of his father.'

3. 'He is thus talking at ease, because the army (of the enemy) far away.'

10. 'If he were not entangled in his (Citrānga's) affairs, would he have given such an advice.'

X. Ananta, incensed at Bhavisa's words, says that he is puffed up on account of the King's favour. He warns the feudatories of Bhuvāla that hard times are in store for them and vows revenge for Bhavisatta's shameful words. He then goes to Citrānga's camp, and advises him to begin the attack on Gayaura.

11. सजोत्तिवि—Appears like a denominative from जुत्त, Sk. युक्त. Compare vulgar Marāṭhī जुतणे, alternative to जुपणे—to yoke.'

XI.—Citrānga asks him to wait and goes to the King again, to take his final reply personally. The King firmly tells him that he would neither give ransom, nor his daughter. Citrānga expresses his wonder that the King should be ready to lose his kingdom for the sake of his girl.

1. Jacobi's edition has only the first two words of the Duvai in our edition. The words धनवर्द्धि etc. to निवृत्त form, in our edition, the first line after the Duvai with a word added at the beginning, viz. नरवह्वहृ without which the line would be incomplete.

Even the Duvai in our edition is a bit faulty in the last half. There are only nine syllables, whereas twelve are wanted.

2. Read कोवपडिच्छिओ for कोविपडिच्छिओ.

8. संपहारि is Absolutive—संप्रयाये.

11. तदुं बहुमहविषास is addressed to Citrānga.

XII. Bhavisa, inflamed at his words, wants to cut away the tongue talked of Sumitrā and to blind him etc. Dhanavai interposes with of wisdom. It was not good to ill-treat an emissary.

1. ससिओ-संसितः—Inflamed.'

16. मनु-मान्यः—Although in the good graces of the king, Dhanavai all is a trader.'

IX Bhavisayatta takes him right and left and puts him down for a s of the enemy. The king is delighted with him for his dash and thinks making him commander of the army.

1. One syllable appears to have been dropped while printing. Re एकवि. अणुवि of the second line requires it.

2. We would rather read नियन्त्रणपरिनिन्दम्—which would suit पलितभो better 'Flared up by the abuse of his father.'

3. 'He is thus talking at ease, because the army (of the enemy) far away.'

10. 'If he were not entangled in his (Citrāṅga's) affairs, would he have given such an advice.'

X. Ananta, incensed at Bhavisa's words, says that he is puffed up on account of the King's favour. He warns the feudatories of Bhuvāla that hard times are in store for them and vows revenge for Bhavisatta's sharp words. He then goes to Citrāṅga's camp, and advises him to begin the attack on Gayaura.

11. सजोतिवि—Appears like a denominative from जुक्त, Sk. युक्त. Compare vulgar Marāṭhī जुक्तणे, alternative to जुपणे—to yoke.'

XI.—Citrāṅga asks him to wait and goes to the King again, to take his final reply personally. The King firmly tells him that he would neither give ransom, nor his daughter. Citrāṅga expresses his wonder that the King should be ready to lose his kingdom for the sake of his girl.

1. Jacobi's edition has only the first two words of the Duvai in our edition. The words वणवद्दहि etc. to निवृत्त form, in our edition, the first line after the Duvai with a word added at the beginning, viz. नरवद्दह without which the line would be incomplete.

Even the Duvai in our edition is a bit faulty in the last half. There are only nine syllables, whereas twelve are wanted.

2. Read कोवपडिच्छिभो for कोविपडिच्छिभो.

8. संपहारि is Absolutive—संप्रसार्यं.

11. तुहं बहुमहनिपात is addressed to Citrāṅga.

XII. Bhavisa, inflamed at his words, wants to cut away the tongue talked of Sumitrā and to blind him etc. Dhanavai interposes with of wisdom. It was not good to ill-treat an emissary.

1. सतिभो-संजितः—Inflamed.'

16. मङ्ग-मान्यः—Although in the good graces of the king, Dhanavai is all is a trader.'

IX Bhavisayatta takes him right and left and puts him down for a s of the enemy. The king is delighted with him for his dash and thinks making him commander of the army.

1. One syllable appears to have been dropped while printing. Re एकवि. अण्युवि of the second line requires it.

2. We would rather read नियन्त्रणपरिनिन्दम्—which would suit पलितभो better 'Flared up by the abuse of his father.'

3. 'He is thus talking at ease, because the army (of the enemy) far away.'

10. 'If he were not entangled in his (Citrāṅga's) affairs, would he have given such an advice.'

X. Ananta, incensed at Bhavisa's words, says that he is puffed up on account of the King's favour. He warns the feudatories of Bhuvāla that hard times are in store for them and vows revenge for Bhavisatta's shameful words. He then goes to Citrāṅga's camp, and advises him to begin the attack on Gayaura.

11. सजोतिवि—Appears like a denominative from जुत, Sk. युक्त. Compare vulgar Marāṭhī जुतणे, alternative to जुयणे—to yoke.'

XI.—Citrāṅga asks him to wait and goes to the King again, to take his final reply personally. The King firmly tells him that he would neither give ransom, nor his daughter. Citrāṅga expresses his wonder that the King should be ready to lose his kingdom for the sake of his girl.

1. Jacobi's edition has only the first two words of the Duvai in our edition. The words वणवह्नि etc. to निवृत्तु form, in our edition, the first line after the Duvai with a word added at the beginning, viz. नरवह्नि without which the line would be incomplete.

Even the Duvai in our edition is a bit faulty in the last half. There are only nine syllables, whereas twelve are wanted.

2. Read कोवपडिच्छिभो for कोविपडिच्छिभो.

8. संपहारि is Absolutive—संप्रसार्य.

11. वृद्धं वृद्धमभियुक्त is addressed to Citrāṅga.

XII. Bhavisa, inflamed at his words, wants to cut away the tongue of Sumitrā and to blind him etc. Dhanavai interposes with words of wisdom. It was not good to ill-treat an emissary.

1. ससिभो-संभितः—Inflamed.'

16. मनु-मान्यः—Although in the good graces of the king, Dhanavai all is a trader.'

IX Bhavisayatta takes him right and left and puts him down for a s of the enemy. The king is delighted with him for his dash and thinks making him commander of the army.

1. One syllable appears to have been dropped while printing. Re पङ्कवि. अणुवि of the second line requires it.

2. We would rather read नियन्त्रणेपरिनिद्रम्—which would suit पलित्तो better 'Flared up by the abuse of his father.'

3. 'He is thus talking at ease, because the army (of the enemy) far away.'

10. 'If he were not entangled in his (Citrāṅga's) affairs, would he have given such an advice.'

X. Ananta, incensed at Bhavisa's words, says that he is puffed up on account of the King's favour. He warns the feudatories of Bhuvāla that hard times are in store for them and vows revenge for Bhavisatta's shameful words. He then goes to Citrāṅga's camp, and advises him to begin the attack on Gayaura.

11. सजोत्तिवि—Appears like a denominative from जुत्त, Sk. युक्त. Compare vulgar Marāṭhī जुत्तणे, alternative to जुपणे—to yoke.'

XI.—Citrāṅga asks him to wait and goes to the King again, to take his final reply personally. The King firmly tells him that he would neither give ransom, nor his daughter. Citrāṅga expresses his wonder that the King should be ready to lose his kingdom for the sake of his girl.

1. Jacobi's edition has only the first two words of the Duvai in our edition. The words वणवर्द्धि etc. to निवृत्त form, in our edition, the first line after the Duvai with a word added at the beginning, viz. नरवर्द्धि without which the line would be incomplete.

Even the Duvai in our edition is a bit faulty in the last half. There are only nine syllables, whereas twelve are wanted.

2. Read कोवपदिच्छिभो for कोविपदिच्छिभो.

8. संप्रदायि is Absolutive—संप्रयायं.

11. तुष्टं बट्टमन्विषाह is addressed to Citrāṅga.

XII. Bhavisa, inflamed at his words, wants to cut away the tongue of the man who talked of Sumitrā and to blind him etc. Dhanavai interposes with words of wisdom. It was not good to ill-treat an emissary.

1. सतिभो—संजितः—Inflamed.'

16. मनु-मान्यः—Although in the good graces of the king, Dhanavai a all is a trader.'

IX Bhavisayatta takes him right and left and puts him down for a of the enemy. The king is delighted with him for his dash and thinks making him commander of the army.

1. One syllable appears to have been dropped while printing. R पक्कवि. अण्णुवि of the second line requires it.

2. We would rather read नियन्त्रणेपरिनिद्रम्—which would suit पलित्तभो better 'Flared up by the abuse of his father.'

3. 'He is thus talking at ease, because the army (of the enemy) far away.'

10. 'If he were not entangled in his (Citrāṅga's) affairs, would he have given such an advice.'

X. Ananta, incensed at Bhavisa's words, says that he is puffed up account of the King's favour. He warns the feudatories of Bhuvāla that hard times are in store for them and vows revenge for Bhavisatta's shafts. He then goes to Citrāṅga's camp, and advises him to begin the attack on Gayaura.

11. सजोतिवि—Appears like a denominative from जुत्, Sk. युक्त. Compare vulgar Marāṭhī जुत्णे, alternative to जुत्णे—to yoke.'

XI.—Citrāṅga asks him to wait and goes to the King again, to take his final reply personally. The King firmly tells him that he would neither give ransom, nor his daughter. Citrāṅga expresses his wonder that the King should be ready to lose his kingdom for the sake of his girl.

1. Jacobi's edition has only the first two words of the Duvai in our edition. The words वणवर्द्धि etc. to निवृत्तु form, in our edition, the first line after the Duvai with a word added at the beginning, viz. नरवद्वद्वत् without which the line would be incomplete.

Even the Duvai in our edition is a bit faulty in the last half. There are only nine syllables, whereas twelve are wanted.

2. Read कोवपदिच्छिभो for कोविपदिच्छिभो.

8. संवहारि is Absolutive—संप्रयाय.

11. तद्वं बट्टमाविषास is addressed to Citrāṅga.

XII. Bhavisa, inflamed at his words, wants to cut away the tongue of the man who had talked of Sumitrā and to blind him etc. Dhanavai interposes with words of wisdom. It was not good to ill-treat an emissary.

1. सतिभो-संजितः—Inflamed.'

10. We have to understand that the king has given him the order permission.

16. चार चरंतिहि—Doing their work of spying'. A cognate verb is चर having चार-Spying' as its object.

II. 'The spies talk amongst themselves about the army, its leaders and Bhavisayatta. How he was the soul of the army and how even at night, he was seen planning the campaign.

1. Both editions agree in reading अन्तरि भवणि; but अन्तरभवणि would be more correct.

2. अद्भुत्वाद्. Jacobi reads उद्भुत्वाद्, which is not preferable to अद्भुत्वाद् half-open.'

4. Jacobi reads परिवर्त=परिवर्तयति for our परिवर्त=परिवर्तयति. The same difference,—ट for दृ is seen a line below in कट्टाहि and कट्टाहि.

9. अंगवाहरिभो—Personal night watchman'.

10. गमिय. Jacobi's गलिय, although neither ungrammatical, nor unidiomatic, is no improvement upon गमिय.

III. The spies report to the King, how the king of Kaccha, and others are fighting the enemy.

1. परिणयणयनिउत्तहो—परिणयनयनियुक्तस्य नय-नियुक्त is quite in place; but परिणय is not clear. It is perhaps therefore, that Jacobi, in the glossary, suggests the reading परिणयण etc. A transposition, unwillingly done by the scribe, is not unlikely.

4. सुक्के-शुक्केण is apparently used as a noun 'By a draught.'

6. इअ is wrong. It suits neither metre, nor sense. Possibly it is दूअ, read badly. Jacobi has दूअ.

7. From पंचाळ यक्कु to end, is object of दिसें—points out, tells.'

11. चलकरवालि—With a swiftly moving sword.' This is preferable to Jacobi's बलकरवालि—With a powerful sword.' Perhaps च has been misread as ब.

12. The comparison is classical. Kacchādhiva churned the army, just as churning mountain (मन्दर) churned the water of the ocean.

IV The battle of the five allies of the Kuru king described. The allies are Harivai, Lohajāṅgha, Kacchāhiva, Pañcāla and Parvayavai.

2. 'The first (or front) army was levelled to the ground, makes capital sense. Jacobi's बहुह for वरह (वसुधा) makes no good sense.

दन्तदन्तहि makes a difficulty. Jacobi's दन्तिदन्तहि would mean 'by means of tusks of elephants.' To be preferred to ours. The meaning then would be 'The army was levelled to the ground, after being driven back by elephants, tusks.'

5. किउ भवउं—They wheeled round', for a flank attack(?).

8. Read सव्वहि for सव्वहं.

10. We have to understand that the king has given him the order of permission.

16. चार चरंतिहि—Doing their work of spying'. A cognate verb is चर, having चार-Spying' as its object.

II. 'The spies talk amongst themselves about the army, its leaders and Bhavisayatta. How he was the soul of the army and how even at night, he was seen planning the campaign.

1. Both editions agree in reading अन्तरि भवणि; but अन्तरभवणि would be more correct.

2. अद्भुत्पादु. Jacobi reads उद्भुत्पादु, which is not preferable to अद्भुत्पादु—half-open.'

4. Jacobi reads परिवट्ट=परिवर्तयति for our परिवट्ट=परिवर्षयति. The same difference, -ट्ट for ट्ट is seen a line below in कट्टहिं and कट्टहिं.

9. अंगपाहरिओ—Personal night watchman'.

10. गमिय. Jacobi's गलिय, although neither ungrammatical, nor unidiomatic, is no improvement upon गमिय.

III. The spies report to the King, how the king of Kaccha, and others are fighting the enemy.

1. परिणयनयनिउत्तहो—परिणयनयनियुक्तस्य. नय-नियुक्त is quite in place; but परिणय is not clear. It is perhaps therefore, that Jacobi, in the glossary, suggests the reading परिणयण etc. A transposition, unwillingly done by the scribe, is not unlikely.

4. सुक्के-सुक्केण is apparently used as a noun 'By a draught.'

6. इअ is wrong. It suits neither metre, nor sense. Possibly it is दूअ, read badly. Jacobi has दूअ.

7. From पंचालु यक्कु to end, is object of दिसंइ—points out, tells.'

11. चलकरवालि—With a swiftly moving sword.' This is preferable to Jacobi's बलकरवालि—With a powerful sword.' Perhaps च has been misread as ब.

12. The comparison is classical. Kacchādhiva churned the army, just as churning mountain (मन्दर) churned the water of the ocean.

IV The battle of the five allies of the Kuru king described. The allies are Harivai, Lohajaṅgha, Kacchādhiva, Pañcāla and Parvayavai.

2. 'The first (or front) army was levelled to the ground, makes capital sense. Jacobi's वहुइ for वसइ (वसुषां) makes no good sense.

दन्तदन्तहिं makes a difficulty. Jacobi's दन्तिदन्तहिं would mean 'by means of tusks of elephants.' To be preferred to ours. The meaning then would be 'The army was levelled to the ground, after being driven back by elephants, tusks.'

5. किउ भवउ—They wheeled round', for a flank attack(?).

8. Read सव्वहिं for सव्वहं.

VIII How Bhavisa goes out for the battle on the back of an elephant

1. *सुरंगम युत* should be separated.

3. *भट्टट्ट* is badly read for *भट्टट्ट*, which is a standing battle expressed with our poet.

10. This line appears to be left half, at the first sight. But really every half of these 7 or 8 lines after the *Duval* is an independent line by itself.

12. *यणिवाचारक्रिय=यणिग्यापारक्रिया*, one word, subject of *छद्दि*.

IX. Bhavisa gives orders for the protection of the city and takes leave of his mother, who thinks of the prophetic words of the sage, and wishes that they should come true.

10. Metre requires that we should read *सुच्छंतिदि* for *सुच्छंतेदि*.

X. He sees his wife who affectionately decorates him with flowers and wishes him success. The king's daughter too sees him with affectionate eyes; he returns her sympathetic glances.

2. The first *सद्* means *सती* i. e. *इन्द्राणी*, the second *सद्=सद्* i. e. *स्वयम्*.

5. Better to separate *सूडामणि* and *नायसुद*.
सुहिसुद and *दुरियदं रउद* are meant to show contrast. 'He was always agreeable (*सुद*) to friends, but terrible to bad people.'

XI. How other warriors take leave of their wives. Their affectionate talk described.

9. *माए* together. 'Mother-goddess.' Many such are believed in by the Jains.

6. *नियउ* adj. of *भाएसु*. Jacobi regards it as a verbal form,—'Let us see.'

XII. Seeing Bhavisa on the battlefield, Kacchādhīpa requests him not to worry and to leave the affair to himself. Bhavisa asks him to remain behind, until he himself fought the enemy.

XIII. While Lohajangha and Bhavisa are talking about the arrangements for the attack, the battle actually begins and for a time all is confusion.

10. Read *दरमल्लं* together.

XIV The description of the battle. How people fight by the sound, rather than by sight; everything is so obscured.

1. 'The battle-field was covered with a canopy of dust, although there was no *Toraṇa*.'

4. Separate *परु* and *सखगु*.

9. Read *पहराउर* and *अयसमोह* separately.

XV The battle continues. Part of the Kuru army at last turns back. A great havoc in *Gayaura*.

3. Read *कुरुवहं* for *करवहं*. That is the usual form of the word in our edition.

VIII How Bhavisa goes out for the battle on the back of an elephant.

1. *सुरंगम युत* should be separated.

3. *भड्डड* is badly read for *भड्डड*, which is a standing battle expression with our poet.

10. This line appears to be left half, at the first sight. But really ever half of these 7 or 8 lines after the *Duvā* is an independent line by itself.

12. *वणिवावारकिय=वणिग्यावारकिया*, one word, subject of *छद्दि*.

IX. Bhavisa gives orders for the protection of the city and takes leave of his mother, who thinks of the prophetic words of the sage, and wishes that they should come true.

10. Metre requires that we should read *पुच्छतिदि* for *पुच्छतेदि*.

X. He sees his wife who affectionately decorates him with flowers and wishes him success. The king's daughter too sees him with affectionate eyes; he returns her sympathetic glances.

2. The first *सद्* means *सती* i. e. *इन्द्राणी*, the second *सद्=सद्* i. e. *स्वयम्*.

5. Better to separate *पूडामणि* and *नायसुद*.

सुहिसुद and *दुरियदं रउद* are meant to show contrast. 'He was always agreeable (*सुद*) to friends, but terrible to bad people.'

XI. How other warriors take leave of their wives. Their affectionate talk described.

9. *माए* together. 'Mother-goddess.' Many such are believed in by the Jains.

6. *नियउ* adj. of *आएउ*. Jacobi regards it as a verbal form,—'Let us see.'

XII. Seeing Bhavisa on the battlefield, Kacchādhīpa requests him not to worry and to leave the affair to himself. Bhavisa asks him to remain behind, until he himself fought the enemy.

XIII. While Lohajangha and Bhavisa are talking about the arrangements for the attack, the battle actually begins and for a time all is confusion.

10. Read *दरमलंहु* together.

XIV The description of the battle. How people fight by the sound, rather than by sight; everything is so obscured.

1. 'The battle-field was covered with a canopy of dust, although there was no *Toraṇa*.'

4. Separate *परु* and *सखगु*.

9. Read *पहराउर* and *अयसमोह* separately.

XV The battle continues. Part of the Kuru army at last turns back. A great havoc in *Gayaura*.

3. Read *कुरुवहं* for *करवहं*. That is the usual form of the word in our edition.

2. Read तिलउत्पन्नम्..

XVII. The baloon rises up in the presence of the people and reach Tilayadīva, where they worship Jina.

SANDHI XVI

They reach Tilayadīva and go to the Jina-temple. After performing worship, they meet two sages Jayanandana and Ahinandana. Ahinandana explains to the king and his wife the principles of conduct laid down in the Jain religion.

- I. How they go into the Jina-temple and worship the image.
2. One syllable is lacking; it may be त-अभिहित. Jacobi reads अहिंसिचिउ.
10. ईषउ is the same as एषउ-एताः and stands for माउउ in the previous line.

II. The details of the worship.

7. Read सिद्धमन्ति for सिद्धमन्ति.

9. Jacobi reads तंवय परिअंघिअ अयुरारं and looks upon वय as synonym of वचः. But it does not suit the context here. There is reference to flowers, fried rice, fruit and leaves, that have got to be offered to a god in the later stages of worship or Pūjā. Then comes the offering of incense and lamp. Our line refers to the latter. Translate 'Having put it into a copper-plate (तंवयपत्ती), he moved round the Ārtikya incense (or lamp)'.

III Worship Continued.

8. Read जिण कालहोइ (य) कंतिरिद्धंतउ. कलहोइ is कलपौत gold.

IV The five-fold worship—Pañcopacārapūjā—described in detail.

3 Read रिद्धिसमिद्धमणोहरफोसि.

4. सरसत्तमहिं—an Adj. of दहिं; सरसाभयधिकेन. Jacobi reads सर सत्तमारं and gives मद्भावे as a synonym in the glossary, which does not suit at all as an Adj. to दहिं. He himself is conscious of it; when giving the reference to our passage under सत्तमारं, he places the question mark.

Again दहवडसड of his text makes the metre faulty. Read दहवडरवड as our edition does.

5. Jacobi has two lines more after this line. They are अशुचितुत्तमवधशुरुपणं (Sic)। पितुदेयपणासणगण्णे (Sic)॥ सरसत्तमिद्धरसहिं जिणु न्हाविउ। कम्मकलंकपुंउपवहाइओ They are not required, as, in the Pañcopacārapūjā no other रत्त are used for bathing a god than milk, curds, ghee, sugar and honey. Again the first line is both obscure and metrically faulty. Jacobi naturally does not know what to do with words like पितुदेय.

10. झुणि आलत्त—Made a sound.' Jacobi reads कुणि (?).

11. गुमगुमन्तसरमहुरमइन्दहिं वहलकुंदवचकुंदतकुंदहिं—Kunda and Vacakunda or Macakunda flowers are here mentioned, with bees (महुर for महुअर) humming inside them.' What is तकुंद?

2. Read तिलउन्मय..

XVII. The balloon rises up in the presence of the people and reaches Tilayadīva, where they worship Jina.

SANDHI XVI

They reach Tilayadīva and go to the Jina-temple. After performing worship, they meet two sages Jayanandapa and Ahinandapa. Ahinandapa explains to the king and his wife the principles of conduct laid down in the Jain religion.

1. How they go into the Jina-temple and worship the image.
2. One syllable is lacking; it may be त-अहिमिन्न. Jacobi reads अहिमिन्न.
10. ईय is the same as एय-एता: and stands for माउ in the previous line.

II. The details of the worship.

7. Read सिद्धमन्ति for सिद्धमन्ति.

9. Jacobi reads तंवय परिअंधिवि अयुरारं and looks upon वय as synonym of वच. But it does not suit the context here. There is reference to flowers, fried rice, fruit and leaves, that have got to be offered to a god in the later stages of worship or Pūjā. Then comes the offering of incense and lamp. Our line refers to the latter. Translate 'Having put it into a copper-plate (तंवयपत्ती), he moved round the Ārtikya incense (or lamp)'.

III Worship Continued.

8. Read जिण कलहोइ (य) कंतिरिद्धंत. कलहोइ is कलपौत gold.

IV The five-fold worship—Pañcopacārapūjā—described in detail.

3 Read रिद्धिसिद्धमणोहरफांसि.

4. सरसम्भहिं—an Adj. of दहिं; सरसाम्भधिकेन. Jacobi reads सर सम्भारं and gives मद्भावे as a synonym in the glossary, which does not suit at all as an Adj. to दहिं. He himself is conscious of it; when giving the reference to our passage under सम्भारं, he places the question mark.

Again दहवडखड of his text makes the metre faulty. Read दहवडखड as our edition does.

5. Jacobi has two lines more after this line. They are अयुचितुन्मयवधयुरपणं (Sic)। पिनुदेयपणासणमण्णे (Sic)॥ सरससुमिद्धरसहिं जिणुन्हाविउ। कम्मकलंकपुंउपवहाइओ

They are not required, as, in the Pañcopacārapūjā no other रस are used for bathing a god than milk, curds, ghee, sugar and honey. Again the first line is both obscure and metrically faulty. Jacobi naturally does not know what to do with words like पिनुदेय.

10. झुणि आलत्त—Made a sound.' Jacobi reads झुणि (?).

11. गुमगुमन्तसरमहुरमइन्दहिं वहलकुंदवचकुंदतकुंदहिं—Kunda and Vacakunda or Macakunda flowers are here mentioned, with bees (महुर for महुअर) humming inside them.' What is तकुंद?

10. Read अत्यि for अच्छि. For confusion in distinguishing between त्व and छ see supra.

II. The sage begins to explain. There was king at Kāmpilya and Brahmin. The latter had two sons Suvakka and Duvakka. The minister Vimala gets jealous of them on account of the king's favour to them.

6. It is better to read जाइससुण्णयमाणउं as a long word.

11. वित्ति of Jacobi's edition is due to a misreading of चि.

13. मत्त्यामूढ in Jacobi's edition, for मत्त्यासूढ, is evidently due to the misreading or miswriting of the म. For similar mistakes see supra.

III. The King once wanted to send a man to go the King of Simhaladvīpa and the Brahmin Vāsavadatta recommended his son-in-law. Upon the minister finding fault with the latter, an altercation ensued between the Brahmin and minister.

8. महाराय etc.—Jacobi reads महाराय separately, as a vocative. Not bad. But our महारायसहर्हि makes capital sense, as meaning 'stupid people tremble in assemblies of great kings.'

10. Read मंतिहि, with a short ति.

IV The minister was incensed and resolved to have his revenge on the Brahmin. In the mean-while the son-in-law set out.

7. जीवशु—Means of livelihood,. Cf. तो तं जीवशु अन्नदो दिज्जइ in V 5 below.

8. Read विमड्ड and मंति separately.

V The son-in-law's errand made his Mother-in-law and wife anxious. When after a long time he had not still returned, the king also got anxious about him and the present. Duvakka foretells the return of his brother-in-law in four days.

1. Jacobi's first half is metrically faulty. It runs सा वि सुकेस आस न पूरइ. नउ will mend matters.

6. First word of latter half in Jacobi is जीवड्ड, which must mean जीवशु and nothing else. Is it misreading? The only other place where Jacobi's edition has the word is VI. 12 below, where it reads जीवलो वि. Our edition has a clear जीवड्डो which is correct. Is जीवलो वि due to bad splitting up? Very likely.

VI. The Minister said that Duvakka should not raise false hopes. Duvakka reaffirmed his statement. An altercation ensued. Duvakka said, 'Whoever turns out to be false will be (should be) punished by people.'

4. Read न for नं, which is a misprint.

6. विमड्ड and मंति have got to be separated.

7. अजवि दिवदा केवि चिरावद—He will still be late by several days.'

VII. The King stopped them and asked them to refer to an authoritative person, who would settle the dispute. They went to a Yakṣa and asked him when the King's messenger would return from Simhaladvīpa.

VIII. The Yakṣa told them how the messenger had squandered his

10. Read अस्ति for अस्ति. For confusion in distinguishing between त् and छ see supra.

II. The sage begins to explain. There was king at Kāmpilya and Brahmin. The latter had two sons Suvakka and Duvakka. The minister Vimala gets jealous of them on account of the king's favour to them.

6. It is better to read जाहससुण्णयमाणं as a long word.

11. वित्ति of Jacobi's edition is due to a misreading of चि.

13. मत्स्यासुख in Jacobi's edition, for मत्स्यासुख, is evidently due to the misreading or miswriting of the म. For similar mistakes see supra.

III. The King once wanted to send a man to go the King of Simhaladvīpa and the Brahmin Vāsavadatta recommended his son-in-law. Upon the minister finding fault with the latter, an altercation ensued between the Brahmin and minister.

8. महाराय etc.—Jacobi reads महाराय separately, as a vocative. Not bad. But our महारायसहर्हि makes capital sense, as meaning 'stupid people tremble in assemblies of great kings.'

10. Read मंतिहि, with a short ति.

IV The minister was incensed and resolved to have his revenge on the Brahmin. In the mean-while the son-in-law set out.

7. जीवणु—Means of livelihood,. Cf. तो ते जीवणु अन्नदो दिज्जह in V 5 below.

8. Read विमल and मंति separately.

V The son-in-law's errand made his Mother-in-law and wife anxious. When after a long time he had not still returned, the king also got anxious about him and the present. Duvakka foretells the return of his brother-in-law in four days.

1. Jacobi's first half is metrically faulty. It runs सा वि सुकेस आस न पूरह. नउ will mend matters.

6. First word of latter half in Jacobi is जीवणु, which must mean जीवणु and nothing else. Is it misreading? The only other place where Jacobi's edition has the word is VI. 12 below, where it reads जीवलो वि. Our edition has a clear जीवणोद् which is correct. Is जीवलो वि due to bad splitting up? Very likely.

VI. The Minister said that Duvakka should not raise false hopes. Duvakka reaffirmed his statement. An altercation ensued. Duvakka said, 'Whoever turns out to be false will be (should be) punished by people.'

4. Read न for नं, which is a misprint.

6. विमल and मंति have got to be separated.

7. अज्जवि दिव्वा केवि चिरावद—He will still be late by several days.'

VII. The King stopped them and asked them to refer to an authoritative person, who would settle the dispute. They went to a Yakṣa and asked him when the King's messenger would return from Simhaladvīpa.

VIII. The Yakṣa told them how the messenger had squandered his

5. *सुदिसोए*—'Through grief for relations.' Jacobi reads *सुजिसोए* which does not make any good sense here.

7. Read *सुदुम्मणवंतए* for *सुदुम्मणवंतए*.

8. Read *पिउ राणउं* separately.

V The husband however, repenting of his life, wanted to put an end to his life. The wife cheerfully agreed. And they died together happily.

1. Combine *मरणमहनवि* and separate *दोइउ* from it.

VI The two went through various births. The husband became the Yak Māṇibhadda (who had borne the Vināna of Bhavisa) and Tiveiya for a time becomes Rohiṇī. She will become Bhavisā's daughter.

2. For *वेनिवि* read *विनिवि*.

8. *सोहिणि* of Jacobi's edition is preferable, as it avoids repetition. We have already got *ससिरोहिणि* at the end of the first half.

VII They then return to Gayaura, where people hail their return with acclamations. Maṇaveya goes back to his place and tries to put the serpent (his brother Suvakka) on the right path.

VIII Bhavisa living happily in the company of his wives gets four sons *सुप्रम* etc., and two daughters *तारा* and *सुतारा*.

8. Our edition rightly reads *सयण पणचिय गुंदलइ* separately. 'The people of Bhavisa danced for joy in great tumult.' Compare Mar. *गोंबळ*.

IX A great sage named Vimalabuddhi comes to Gayaura, and the king with his wives, children, relations and citizens goes out to meet him.

X Bhavisa then worships the Muni with great ceremony.

9. Separate *तिवार* from *घार*.

XI Bhavisa tells the Muni his story very briefly.

XII The Muni speaks about the stages of life and since it is fleeting, advises religious life to all.

XIII If life had been permanent and its pleasures eternal, would great sages have renounced it? This advice sinks deep into Bhavisa's heart and he begins to get sick of life and its pleasures.

SANDHI XIX

The story of minister Vajjoyara, his daughter, whose husband is a gambler, and a merchant Dhaṇamitta, with whom the daughter of Vajjoyara falls in love. A sage's advice to them all.

I. How Bhavisa further asks the sage who he (Bhavisa) was in a former birth, who he will become hereafter etc.

8. Jacobi in foot notes suggests *संपाविय* for *संभाविय*, but it is not quite necessary.

II. The sage tells him the story of a king Mohoyara, his wife Dhārā and minister Vajjoyara. How Vajjoyara's son-in-law is a gambler, a thief and a libertine in one.

5. ससितोए—'Through grief for relations.' Jacobi reads ससितोए which does not make any good sense here.

7. Read सुदुम्भणवंतए for सुदुम्भणवंतए.

8. Read पिउ राणउं separately.

V The husband however, repenting of his life, wanted to put an end to his life. The wife cheerfully agreed. And they died together happily.

1. Combine मरणमहन्नि and separate दोउ from it.

VI The two went through various births. The husband became the Yakṣa Māṇibhadda (who had borne the Vīmāna of Bhavisa) and Tiveiya for a time becomes Rohiṇī. She will become Bhavisa's daughter.

2. For वेत्तिवि read विन्निवि.

8. सोहिणि of Jacobi's edition is preferable, as it avoids repetition. We have already got ससितोहिणि at the end of the first half.

VII They then return to Gayaura, where people hail their return with acclamations. Maṇaveya goes back to his place and tries to put the serpent (his brother Suvakka) on the right path.

VIII Bhavisa living happily in the company of his wives gets four sons सपम etc. and two daughters तारा and सुतारा.

8. Our edition rightly reads सयण पणचिय गुंदलहं separately. 'The people of Bhavisa danced for joy in great tumult.' Compare Mar. गोंवळ.

IX A great sage named Vimalabuddhi comes to Gayaura, and the king with his wives, children, relations and citizens goes out to meet him.

X Bhavisa then worships the Muni with great ceremony.

9. Separate तिवार from वार.

XI Bhavisa tells the Muni his story very briefly.

XII The Muni speaks about the stages of life and since it is fleeting, advises religious life to all.

XIII If life had been permanent and its pleasures eternal, would great sages have renounced it? This advice sinks deep into Bhavisa's heart and he begins to get sick of life and its pleasures.

SANDHI XIX

The story of minister Vajjoyara, his daughter, whose husband is gambler, and a merchant Dhanamitta, with whom the daughter of Vajjoyara falls in love. A sage's advice to them all.

I. How Bhavisa further asks the sage who he (Bhavisa) was in a former birth, who he will become hereafter etc.

8. Jacobi in foot notes suggests संपाविय for संभावि, but it is not quite necessary.

II. The sage tells him the story of a king Mohoyara, his wife Dharā and minister Vajjoyara. How Vajjoyara's son-in-law is a gambler, a thief and a libertine in one.

SANDHI XXI

Bhavisayatta resolves to renounce, giving the kingdom to his Suppaha. Kamalā and Bhavisānurūvā follow him.

I All are grateful to the sage that he told them the story of their pre-births. They request him to teach them the way to Nirvāṇa.

1. Jacobi reads वल्लभ and रज्जु separately. But it is scarcely necessary to do so. वल्लभरज्जु—the kingdom of the earth.

II Prince Bhavisa wants to renounce the kingdom and the world and announces his intention to all.

III He returns to the palace and distributes rewards amongst people.

IV How Bhavisa tells about the past happenings to his mother, who is happy that her son would be crowned king. She now wants to retire.

13. Read पुत्ररज्जु together.

V But Bhavisānurūvā would not allow her to go alone. She would accompany her, leaving husband, child and kingdom to Sumitrā.

VI Bhavisa then calls together his father, king Bhuvāla, Kamalā, Priyasundari and others and tells them his intention of becoming a Jain mendicant. He entrusts the kingdom to his son Suppaha.

1. Jacobi has two त्स in the line, one of them being unnecessary.

3. तिनिवि—Jacobi's edition has विनिवि.

4. Read तिनिवि for तिणिवि.

Read सत्यवाय for सल्लवाय.

8. Jacobi's edition lacks one word of four mātrās. दिज्जह of our edition suits exactly.

VII The son persuades the father not to renounce the kingdom and life. A righteous king like him did not require renunciation.

3. Perhaps to read उवहिपरिहासमंत? 'Surrounded by the moat of the sea.' Jacobi's edition reads सविहयउवहि परिआसमंत—which is not very clear. He is therefore obliged to give 'up to the limits of the world' as equivalent of परिआसमंत; he is of course doubtful.

4. सवति of our edition is unintelligible. Jacobi's नवति should be preferred. Or perhaps समति is meant. The line then would read capitally. नव समति (समन्वि) चंडमंडलादिव सेवन्ति चारु अवसर नियन्ति. The latter half of the line in Jacobi (परिवार) वार अवसर नियन्ति is not so intelligible. Possibly there is a misreading of व for स.

11. Read जो अणिलड-यः अनिलयः 'houseless.'

13. पडर stands for प्रवर. तव पाचें मम मतिः प्रवरा—I should know better than you.' Jacobi does not know what to do with पासिड.

VIII When Suppaha sees that Bhavisa is obdurate, he proposes to his younger brother Dharaninda that he should become king and himself (Suppaha) with their other brothers would be his advisers.

SANDHI XXI

Bhavisayatta resolves to renounce, giving the kingdom to his Suppaha. Kamalā and Bhavisānurūvā follow him.

I All are grateful to the sage that he told them the story of their previous births. They request him to teach them the way to Nirvāṇa.

1. Jacobi reads वृद्धमह and रज्जु separately. But it is scarcely necessary to do so. वृद्धमह-रज्जु—the kingdom of the earth.'

II Prince Bhavisa wants to renounce the kingdom and the world and announces his intention to all.

III He returns to the palace and distributes rewards amongst people.

IV How Bhavisa tells about the past happenings to his mother, who is happy that her son would be crowned king. She now wants to retire.

13. Read पुत्ररज्जु together.

V But Bhavisānurūvā would not allow her to go alone. She would accompany her, leaving husband, child and kingdom to Sumitrā.

VI Bhavisa then calls together his father, king Bhuvāla, Kamalā, Priyasundari and others and tells them his intention of becoming a Jain mendicant. He entrusts the kingdom to his son Suppaha.

1. Jacobi has two s̥s in the line, one of them being unnecessary.

3. तिनिवि—Jacobi's edition has विनिवि.

4. Read तिनिवि for तिणिवि.

Read सत्यवाय for सच्छवाय.

8. Jacobi's edition lacks one word of four mātrās. दिज्जह् of our edition suits exactly.

VII The son persuades the father not to renounce the kingdom and life. A righteous king like him did not require renunciation.

3. Perhaps to read उवहिपरिहासमंत? 'Surrounded by the moat of the sea.' Jacobi's edition reads सविदेयउवहि परिभासमंत—which is not very clear. He is therefore obliged to give 'up to the limits of the world' as equivalent of परिभासमंत; he is of course doubtful.

4. सवन्ति of our edition is unintelligible. Jacobi's नवन्ति should be preferred. Or perhaps समन्ति is meant. The line then would read capitally. नव समन्ति (समन्ति) चंडमंडलादिव सेवन्ति चारु अवसर नियन्ति. The latter half of the line in Jacobi (परिवार) वारु अवसर नियन्ति is not so intelligible. Possibly there is a misreading of व for च.

11. Read जो अणिलउ-यः अनिलयः 'houseless.'

13. पठर stands for प्रवर. तव पाचं मम मतिः प्रवरा—I should know better than you.' Jacobi does not know what to do with पासिद.

VIII When Suppaha sees that Bhavisa is obdurate, he proposes to his younger brother Dharapinda that he should become king and himself (Suppaha) with their other brothers would be his advisers.

VI They then go to Gayaura, Tilayadīva, and travel over the six seas. Returning to Gayaura again, they find that their children and friends are all gone.

1. Read मन्दरि for मन्दिरि. To great mountain of that name is meant.

VII. They are astonished that every one has perished. It is now Pahacūla's time to transmigrate and dying, he is reborn as Suvasundhara, the son of the overlord of Gaṇadhavas.

4. This line lacks one syllable. Read निरवि for निवि, and the line becomes flawless both as to metre and sense. Jacobi's edition has the right reading.

5. Read माल निरवि for मालनिरवि.

8. रायहिं at the end of both the halves is equal to राजभिः (=राज्ञां) and राजै. Jacobi reads ०सुदभूअहं for ०सुद रायहिं and चितियरूवहं for चितिय रायहं, which also makes capital sense.

VIII. Rayanacūla and Hemanjaya are born again as sons of Suvasundhara. The latter takes Dikṣā from Muni Sirihara and in the end dies never to be reborn. His sons go on a hunt one day and find a deer in love with a roe.

5. Read तवचरण are one word.

10. Jacobi reads इकडुवाणमड together, which is surely not preferable to our reading.

11. Jacobi reads गलअसत्तगड. He should either have read गरयासत्तिग (गुरकासत्तिगतः) or like our edition गरयासत्तियड.

IX The killing of the couple of deer by a huntsman, grieves them very much. They put their sons on the thrones, and retiring, meet death by privation and get final Nirvaṇa. Thus ends the story.

3. Read गय. म is either a misreading or misprint for ग.

9. The poet gives personal information. He belongs to the Dhakkada clan of Banias and is the son of Māesara and Dhaṇasiri.

X The poet now admonishes the people. They should observe the Suyapancami now.

1. Join चितियसुदनिदाय together.

7. Jacobi's सुट्टिसुट्टि does not make as good sense as our सुट्टि.

XI. He finishes by telling, how, as a fruit of Suyapancami, Bhavissatta and others were released from the bonds of action in the fourth birth.

1. अहो लोयहो. This address, and अहो again in line 9 below, amply show that the poem was meant for oral recitation before an audience of laymen. The often repeated निहणहं, अहो निहण अंचट्ट of VI ii 3 and such other phrases also corroborate this view.

VI They then go to Gayaura, Tilayadīva, and travel over the six seas. Returning to Gayaura again, they find that their children and friends are all gone.

1. Read मन्दरि for मन्दिरि. To great mountain of that name is meant.

VII. They are astonished that every one has perished. It is Pahacūla's time to transmigrate and dying, he is reborn as Suvasundhar, the son of the overlord of Gaṇadharvas.

4. This line lacks one syllable. Read निरवि for निवि, and the line becomes flawless both as to metre and sense. Jacobi's edition has the right reading.

5. Read माल निरवि for मालणिरवि.

8. रायहिं at the end of both the halves is equal to राजभिः (=राज्ञां) and राजैः. Jacobi reads ०सुहभूअहं for ०सुह रायहिं and चितियरुवहं for चितिय रायहं, which also makes capital sense.

VIII. Rayanacūla and Hemanjaya are born again as sons of Suvasundhara. The latter takes Dīkṣā from Muni Sirihara and in the end dies never to be reborn. His sons go on a hunt one day and find a deer in love with a roe.

5. Read तवचरण are one word.

10. Jacobi reads इकजुवाणमठ together, which is surely not preferable to our reading.

11. Jacobi reads गलअसत्तगड. He should either have read गरुयासत्तिगड (गरुयासत्तिगतः) or like our edition गरुयासत्तियड.

IX The killing of the couple of deer by a huntsman, grieves them very much. They put their sons on the thrones, and retiring, meet death by privation and get final Nirvāṇa. Thus ends the story.

3. Read गय. म is either a misreading or misprint for ग.

9. The poet gives personal information. He belongs to the Dhakkat-clan of Banias and is the son of Māesara and Dhaṇasiri.

X The poet now admonishes the people. They should observe the Suyapancami now.

1. Join चितियसुहनिहाय together.

7. Jacobi's सुद्विद्वि does not make as good sense as our वृद्धि.

XI. He finishes by telling, how, as a fruit of Suyapancami, Bhavissatta and others were released from the bonds of action in the fourth birth.

1. अहो लेनदो. This address, and अहो again in line 9 below, amply show that the poem was meant for oral recitation before an audience of laymen. The often repeated निहयहं, अहो निहय अंचट्ट of VI ii 3 and such other phrases also corroborate this view.

| | |
|----------------------------|----------------------|
| 9 कन्दु | for कण्डु |
| 13 परियणु | „ परियणि |
| मणि ब्रह्म | „ मणिब्रह्म |
| III 4 सल्लिअ | „ सल्लिअ |
| 9 मयणुकोवणंग० | „ मयणुकोवणंगु |
| 12 मयरंदरसि | „ मयरंदरस |
| IV 7 अहिंसिचिय फलमंगल० | „ अहिंसिचिय-फलमंगल० |
| 10 जुवाणभावि | „ जवाणुभावि |
| V 4 दप्पसारु | „ दप्पसाडु |
| विणयविहेय | „ विणय विहेय |
| VII 5 पर महु | „ परमहु |
| IX 9 वणितथुरुह रहसेण | „ वणितथु रुहरहसेण |
| X 6 जं पिड | „ जंपिड |
| XI 4 सरुव दुट्ठत्तणु भासइ | „ सरुवदुट्ठत्तणुभासइ |
| XII 8 एकसरीर० | „ एककुसरीर० |
| विहि भायहिं | „ विहिभायहिं |
| XIII 9 ऊडु तडवियडपटुत्तरिण | „ ऊडुतडवियड० |
| XIV 5 तड | „ तव |
| 8 करहं तड | „ करंतड |
| वि मण्णिडं | „ विमण्णिडं |
| 13 आसि गहथु | „ आसिगहथु |
| णवि सडं | „ ण विसड |
| XVI 3 णेहमहातरु | „ णेह महातरु |
| 4 कलितरुवरहो | „ कलितरु वरहो |
| XVIII 7 बहु रइवयणालाड | „ बहुरइ वयणालाव |
| XIX 1 उरिसिच्चड | „ उरिसिच्चड |
| 3 सहपाणिगहणि | „ सहपाणिगहणि |
| 7 अम्हहं | „ अम्हहिं, |

although the latter is not quite incorrect. Possibly the इ is due to the influence of the following word.

| | |
|---------------------|---------------|
| XXI 3 चायदायपाडिवाय | „ चाइदाइ etc. |
|---------------------|---------------|

But the latter, though a bit obscuring the sense, is not incorrect.

| | |
|---------------------------|-----------|
| 5 नरिंद हो and सहइविंद हो | „ नरिंदहो |
|---------------------------|-----------|

सहइविंदहो. Jacobi reads नरिंदो.

| | |
|--------------------------------|----------------------|
| 7 चोरइ | for चोरइ |
| अणुज्जुअ-वक्कइ | „ अणुज्जु अवक्कइ |
| XXII 12 किं खवयइ | „ किंखवयइ |
| XXIII 8 तरिय? | „ तरिव० |
| तरिय पडदाइ | „ तरिवपडदाइ. Ja- |
| cobi reads पडदाइ and doubt- | |
| fully suggests पडदा हाइ as | |
| explanation. But our read- | |
| ing gives a clear sense 'the | |
| people, i. e. the leader and | |
| others.' | |
| XXXIV 2 परिउक्काय चकलिय० | „ परि- |
| उक्कायचकलिय० | |
| 12 महुरसाइ | „ सुहरसाइ |
| 16 कोवि च्छड | „ कोविच्छड |
| SANDHI IV | |
| II 6 मंच्छड | for मं च्छड |
| 7 विस्सरियणइ | „ विस्सरिय एणइ. Ja- |
| cobi's text lacks some words | |
| in the first half of the line. | |
| 11 सुक्कुड मत्तगड | „ सुक्कुडमत गड |
| III 10 अइसुत्तयमंडइ दुभहो | „ अइसुत्तयमंडइदुभहो |
| IV 4 संज्ञतेयतंविस्सराय | „ संज्ञतेयतंविस्सराय |
| 6 वित्तु | „ वित, |
| V 3 गय पयहिणंति | „ गयपयहिणंति |
| 14 सडरिसहं | „ सडरिसहो The |
| former would be more in | |
| keeping with अवगणंतइ | |
| VI 1 सहिसयणमरणभड | „ सहिसयण मरणभड |
| 5 गिरुदपवणुच्छवेण | „ गिरुद पवणुच्छवेण |
| VII 8 वियप्पएस | „ वियप्पएस |
| 9 पुत्ति चोञ्जु | „ पुत्तिचोञ्जु also |
| in l. 10 and 11. | |
| VIII 7 उरुसा इव | „ उरुसाइव |
| रंवि पलितइ | „ रंविपलितइ |
| 14 सरइ समत्तइ | „ सरइसम्मत्तइ |
| 16 विविद्वसेण | „ विविद्वसेण |
| णीसइसुदुत्तपइ | „ णीसइसुदुत्तपइ |
| IX 2 सुट्टु रवणणं | „ सुट्टुरवणणं |

- 9 कन्दु for कण्डु
 13 परियणु „ परियणि
 मणि व्वहइ „ मणिव्वहइ
 III 4 सल्लिअ „ ससल्लिअ
 9 मययुक्कोवणंग० „ मययुक्कोवणंगु
 12 मयरंदरसि „ मयरंदरस
 IV 7 अहिंसिचिय फलमंगल० „ अहिंसिचिय-
 फलमंगल०
 10 जुवाणभावि „ जवाणुभावि
 V 4 दप्पसारु „ दप्पसाडु
 विणयविहेय „ विणय विहेय
 VII 5 पर महु „ परमहु
 IX 9 वणितथुरुह रहसेण „ वणितथु रुहरहसेण
 X 6 जं पिड „ जंपिड
 XI 4 सरुव दुट्ठत्तथु भासइ „ सरुवदुट्ठत्तथुभासइ
 XII 8 एकसरीर० „ एककुसरीर०
 विहि भायहिं „ विहिभायहिं
 XIII 9 ऊडु तडवियडपटुत्तरिण „ ऊडुतडवियड०
 XIV 5 तड „ तव
 8 करहं तड „ करंतड
 वि मण्णिउं „ विमण्णिउं
 13 आसि गहथु „ आसिगहथु
 णवि सउं „ ण विसउ
 XVI 3 णेहमहातरु „ णेह महातरु
 4 कळितरुवरहो „ कळितरु वरहो
 XVIII 7 बहु रव्यणालाउ „ बहुरइ वयणालाव
 XIX 1 उरिसव्वड „ उरिसिक्खड
 3 सहपाणिगहणि „ सहपाणिगहणि
 7 अम्हहं „ अम्हहिं,
 although the latter is not quite incorrect. Possibly the इ is due to the influence of the following word.
 XXI 3 चायदायपाडिवाय „ चाइदाइ etc.
 But the latter, though a bit obscuring the sense, is not incorrect.
 5 नरिंद हो and सहइविंद हो „ नरिंदहो
 सहइविन्दहो. Jacobi reads नरिन्दो.

- 7 चोरइ for चोरइ
 अणुज्जुअ-वक्कइ „ अणुज्जुअ
 XXII 12 किं खवयइ „ किंखवय
 XXIII 8 तरिय? „ तरिव०
 तरिय पडइ „ तरिवपडइ
 cobi reads पडइ and fully suggests पडइ is explanation. But our ing gives a clear sense people, i.e. the leader others.
 XXXIV 2 परिस्सुक्काय चक्कलिय० „
 सुक्कायचक्कलिय०
 12 महुरसाइ „ सुहरसाइ
 16 कोवि च्छुड „ कोविच्छुड
 SANDHI IV
 II 6 मंछुड for मं च्छुड
 7 विस्सरियणइ „ विस्सरियणइ.
 cobi's text lacks some word in the first half of the line
 11 सुक्कं कुसमत गड „ सुक्कं कुसमत गड
 III 10 अइसुत्तयमंडइ दुभहो „ अइसुत्तयमंडइदुभा
 IV 4 संसतेयतंविंर सराय „ संसतेयतंविंरसराय
 6 वित्तु „ वित,
 V 3 गय पयहिणंति „ गयपयहिणंति
 14 सजरिसहं „ सजरिसहो The former would be more in keeping with अवगणंतहं
 VI 1 सहिसयणमरणमड „ सहिसयण मरणमड
 5 गिरुद्धपवथुच्छवेण „ गिरुद्ध पवथुच्छवेण
 VII 8 वियप्पएस „ वियप्पएस
 9 पुत्ति चोञ्जु „ पुत्तिचोञ्जु also in l. 10 and 11.
 VIII 7 उरुसा इव „ उरुसाइव
 रंथि पळितइ „ रंथिपळितइ
 14 छरइ समत्तइ „ छरइसम्मत्तइ
 16 विविदसेण „ विविदिवसेण
 णीसइसुदुत्तयइ „ णीसइसुदुत्तयइ
 IX 2 सुडु रवणणं „ सुडुरवणणं

6 गलियगव्व ववसायअणायर for गलियगव्व-
ववसाय अणायर

| | |
|-------------------------|---------------------|
| 9 मयणाउदीउ | „ मयणाउ दीउ |
| XIX 2 मउअतूलपट्टंकि | „ मउअतूलि पट्टंकि |
| 3 कन्नोसन्नियवायहिं | „ कन्नोसन्निय वायहि |
| 10 मसिलप्परिण | „ मसि लप्परिण |
| XX 2 नं दाइउ | „ नंदाइउ |
| XXII 3 पर इत्तिउ | „ परइत्तिउ |
| 7 बहुवहं मि | „ बहु महंमि |
| XXII 12 महि सारविय | „ महिसारविय |
| 14 उच्चवरासणइं | „ उच्च वरासणइं |
| XXIII 4 विसेसविहोएं | „ विसेस विहोएं |
| XXIV 7 पुव्वकियसुहकम्मि | „ पुव्वकिय सुहकम्मि |

SANDHI VII

| | |
|-------------------------------|---------------------------|
| I 3 कम्मरहो | „ कम्मरहो The |
| सम were evidently so read | from a badly written म्म. |
| 4 विजयलिहिय | „ विजय लिहिय |
| 6 बहुवंचइं | „ बहुवंचइ |
| 9 भंडारइं | „ भंडारहिं, latter |
| influenced by the foregoing | वहणहिं. |
| 8 निवसहएस | „ निवसहएस |
| II 2 परिविद्धिय | „ परिविद्धिय |
| 3 तरेसहं | „ नरेसहं due to |
| careless writing. | |
| 4 भविसत्तु | „ भविसत्तु Metre |
| requires only four syllables. | |
| 4 जाएसइ | „ जा एसइ |
| 8 अथुज्जुअजंपणउं | „ अथुज्जुअ जंपणउं |
| III 10 भणइं | „ घणइं |
| V 2 कुटंगण मेहहो | „ कुटंगणमेहहो |
| VI 3 दुक्खमदन्नवि वित्तिउ, | „ दुक्ख मदन्न विवि- |
| | त्तिउ |
| 5 वन्धुयत्ति | „ वन्धुयत्तु |
| ०द्वययणमवित्तिए | „ ०द्वययणमवित्तिए |
| 8 वन्धुयत्तु चरिउ | „ वन्धुयत्तुचरिउ |
| IX 3 पोयंतरवरमवणि | „ पोयंतर वरमवणि |
| 6 निवउच्छिइं | „ नियउच्छिइं |

3 दोत्थिउ for दोच्छिउ

| | |
|------------------------|-----------------------------|
| 5 साणु गहट्टु | „ साणुगहट्टु |
| XI 2 सइच्छ० | „ सइत्थ० |
| 7 हुअ | „ हुअ |
| 8 सल्लिआवत्तइं | „ सल्लि आवत्तइं |
| परम्मुहपत्तइं | „ परम्मुह पत्तइं |
| 9 आसन्नविहुरउट्टावइहिं | „ आसन्न विहुर
उट्टावइहिं |

| | |
|-------------------|---------------|
| XII 7 असंति | „ अ संति |
| XIII 7 जाणजंपाणइं | „ जाण जंपाणइं |
| 8 ०छनिउत्तहिं | „ ०छनिउत्तइं |
| वणिविट्ठइ | „ वणि विट्ठइ |

SANDHI VIII

| | |
|---------------------------|-----------------------------|
| I 2 पवंचुअ विस्सदमथु | „ पवंचुअविस्सद० |
| II 4 परिहच्छु | „ परिहत्थु |
| 8 सयलसुहि० | „ सयलसुहि० |
| IV 4 वीरचरिउ | „ वीरचरीउ |
| V 5 निय वरविट्ठयहिं | „ नियवरविट्ठयहिं |
| 8 अणेय उवाय | „ अणेयउ वाय |
| 9 ०संगिच्छणइं | „ ०संगिच्छणइं |
| VII 3 दंसणकोऊहलपिय इत्तिउ | „ दंसणु कोऊह-
लपियइत्तिउ |
| 7 निहित्तचित्त | „ निहित्त चित्त |
| 9 ताइं | „ ताइ |
| IX 5 छरेणुरयपिञ्जरीउ | „ छरेणुरइपिञ्जरीउ |
| X 3 वणपूरउ | „ वणतूरउ |
| XI 6 गुज्झावरणयउसणिउत्तइं | „ गुज्झावरणयउ
सणिउत्तइं |
| XII 8 अदवहि जि | „ अदवहिजि |
| विणिग्गाय चाहिहिं | „ विणिग्गाय चाहिहिं |
| XV 3 एवइंतारि | „ एवइंतारि |
| 5 अम्हइं सिय | „ अम्हइंसिय |
| XVI 7 दुक्खमदन्नवि दोइय | „ दुक्ख मदन्न विदोइय |
| XIX 4 सा अभियेण | „ साअभियेण |
| 16 विवाहकिय | „ विवाह किय |

SANDHI IX

| | |
|--------------------|------------------|
| I 8 तहिं जि महानर | „ तहिं महानर |
| II 1 अवउन्नियवीहिं | „ अवउन्निय वीहिं |

6 गलियगव् ववसायअणायर for गलियगव्-
ववसाय अणायर

| | |
|------------------------|--------------------|
| 9 मयणाउदीउ | „ मयणाउ दीउ |
| XIX 2 मउअतूलपहंकि | „ मउअतूलि पहंकि |
| 3 कनोसन्नियवायहि | „ कनोसन्निय वायहि |
| 10 मसिखप्परिण | „ मसि खप्परिण |
| XX 2 नं दाइउ | „ नंदाइउ |
| XXII 3 पर इत्तिउ | „ परइत्तिउ |
| 7 बहुवहं मि | „ बहु महंमि |
| XXII 12 महि सारविय | „ महिसारविय |
| 14 उच्चवरासणइं | „ उच्च वरासणइं |
| XXIII 4 विसेसविहोएं | „ विसेस विहोएं |
| XXIV 7 पुव्वकियसहकम्मि | „ पुव्वकिय सहकम्मि |

SANDHI VII

| | |
|-----------------------------|--------------------|
| I 3 कम्मरहो | „ कसमरहो The |
| सम were evidently so read | |
| from a badly written मम. | |
| 4 विजयलिहिय | „ विजय लिहिय |
| 6 बहुवंधं | „ बहुवंधं |
| 9 भंडारइं | „ भंडारहिं, latter |
| influenced by the foregoing | |
| वहणहिं. | |

| | |
|-------------------|-----------------|
| 8 नियसहएस | „ निवसहएस |
| II 2 परिविद्धिय | „ परिविद्धिय |
| 3 तरेसहं | „ नरेसहं due to |
| careless writing. | |

| | |
|-------------------------------|------------------|
| 4 भविसत्तु | „ भविसत्तु Metre |
| requires only four syllables. | |

| | |
|------------------|-------------------|
| 4 जाएसइ | „ जा एसइ |
| 8 अणुज्जुअजंपणउं | „ अणुज्जुअ जंपणउं |

| | |
|--------------------|-----------------|
| III 10 भणइं | „ घणइं |
| V 2 कुट्ठंगण गेहदो | „ कुट्ठंगणगेहदो |

| | |
|---------------------------|------------------------------|
| VI 3 दुक्खमद्वयवि वित्तिउ | „ दुक्ख महन्न विवि-
त्तिउ |
|---------------------------|------------------------------|

| | |
|-------------------|--------------------|
| 5 वन्धुयत्ति | „ वन्धुयत्तु |
| ८ दुव्वयणमवित्तिए | „ ८दुव्वयणमवित्तिए |
| 8 वन्धुयत्तु चरिउ | „ वन्धुयत्तुचरिउ |
| IX 3 पोयंतरवरमवणि | „ पोयंतर वरमवणि |
| 6 नियउच्छिहिं | „ नियउच्छिहिं |

3 दोत्थिउ for दोच्छिउ

| | |
|------------------------|-----------------------------|
| 5 साथु गदहु | „ साथुगदहु |
| XI 2 सइच्छ० | „ सइत्थ० |
| 7 हुअ | „ हुअ |
| 8 सल्लिआवत्तइं | „ सल्लि आवत्तं |
| परम्मुहपत्तइं | „ परम्मुह पत्तं |
| 9 आसन्नविहुरउट्ठावइहिं | „ आसन्न विहुर
उट्ठावइहिं |

| | |
|-------------------|---------------|
| XII 7 असंति | „ अ संति |
| XIII 7 जाणजंपाणइं | „ जाण जंपाणइं |
| 8 ०छनिउत्तहिं | „ ०छनिउत्तइं |
| वणिविहइ | „ वणि विहइ |

SANDHI VIII

| | |
|---------------------|-----------------|
| I 2 पवंचुअ विस्समणु | „ पवंचुअविस्सद० |
|---------------------|-----------------|

| | |
|---------------|------------|
| II 4 परिहच्छु | „ परिहत्थु |
| 8 सयलसहि० | „ सयलसहि० |

| | |
|-------------------|----------------|
| IV 4 वीरचरिउ | „ वीरचरीउ |
| V 5 निय वरविळयहिं | „ नियवरविळयहिं |

| | |
|-------------|-------------|
| 8 अणेय उवाय | „ अणेयउ वाय |
|-------------|-------------|

| | |
|---------------|---------------|
| 9 ०संगिच्छणइं | „ ०संगिच्छणइं |
|---------------|---------------|

| | |
|----------------------------|-----------------------------|
| VII 3 दंसणकोरुहलपिय इत्तिउ | „ दंसण कोरुह-
लपियइत्तिउ |
|----------------------------|-----------------------------|

| | |
|----------------|-----------------|
| 7 निहित्तचित्त | „ निहित्त चित्त |
| 9 ताइं | „ ताइ |

| | |
|----------------------|-------------------|
| IX 5 छरेथुरयपिज्जरीउ | „ छरेथुरइपिज्जरीउ |
|----------------------|-------------------|

| | |
|------------|----------|
| X 3 वणपूरउ | „ वणतूरउ |
|------------|----------|

| | |
|----------------------------|-----------------------------|
| XI 6 गुज्झावरणणुदसणिउत्तहं | „ गुज्झावरणणुद
सणिउत्तहं |
|----------------------------|-----------------------------|

| | |
|------------------|--------------------|
| XII 8 अद्ववि जि | „ अद्वविजि |
| विणिग्गय पाहिहिं | „ विणिग्गय पाहिहिं |

| | |
|--------------|-------------|
| XV 3 एवइंतरे | „ एवइंतरे |
| 5 अम्हइं सिय | „ अम्हइंसिय |

| | |
|-------------------------|----------------------|
| XVI 7 दुक्खमद्वयवि दोइय | „ दुक्ख महन्न विदोइय |
|-------------------------|----------------------|

| | |
|-----------------|-------------|
| XIX 4 सा अभियेण | „ साअभियेण |
| 16 विवाहकिय | „ विवाह किय |

SANDHI IX

| | |
|-------------------|----------------|
| I 8 तदिं जि महानर | „ तदिं महानर |
| II 1 अवउंनिययीहिं | „ अवउंनिययीहिं |

SANDHI XI

| | |
|---|--------------------------|
| I 4 चरपुरिस | for वरपुरिस |
| 14 एकावज | „ एकावज |
| II 4 देव सिद्धि | „ देवसिद्धि |
| 7 अह रइ | „ अहरइ |
| 9 देव पट्टणहो | „ देवपट्टणहो |
| III 2 कर मउलि | „ करमउलि |
| 13 महल्लतियतंडवि | „ महल्ल तिय तंडवि |
| IV 4 पुत्तिमइंदुरंदं | „ पुत्तिमइंदुरंदं |
| 3 कुडिलवयणपडिवयण० | „ कुडिलवयणु पडि-
वयण० |
| 12 मंभीसिवि | „ मंभीसिवि |
| 18 तहो तंडवि | „ तउ तंडवि |
| V 2 पहु | „ महु |
| 7 मडकर | „ मडकउ |
| चडकर | „ चडकाउ |
| VI 2 नरवइनियड | „ नरवइ नियड |
| 9 फाडियनित वीरजय० | „ फाडियनित-
चीर जय० |
| 12 असिरि वि सिरिवित्त | „ असिरिविसिरिवित्त |
| VII 11 सयपियवयणिहिं | „ सियपियवयणिहिं |
| IX 2 Drop लहि which is metrically
redundant. | |
| 3 सा वि समउ वरविलयहि | „ सा विसमउ
अरविलयहि |
| X 5 तंबोलकुसुमसुपवित्तइं, तंबोलकुसुम सुपवित्तइं | |
| XII 10 सुहइसह | „ सुह इसह |

SANDHI XII

| | |
|---------------------|-------------------|
| II 3 नियसुइण | „ नियसुएण |
| 5 पडुरवेण | „ पडुपडहरवेण |
| III 8 जयंताण | „ जयं ताण |
| 20 इच्छए | „ इत्थ ए |
| 25 जत्थ | „ जत्त |
| 29 अन्न ससत्तिपमाणु | „ अन्नसभत्तिपमाणु |
| V 9 सुएवि | „ सुएवि |
| 19 वि अणक्खें | „ विअणक्खें |
| 20 पुत्त मजाय | „ पुत्तमजाय |
| VI 3 सामग्णि | „ सामण्य |

| | |
|---|-----------------------|
| 7 पर तउत्तणं | for परतउ तणं |
| 12 पर सवुइ छजइ | „ परसवु इच्छजइ |
| VII 8 सुपुत्तगुणकित्तणेण | „ सुपुत्त गुणकित्तणेण |
| 11 जंतउ | „ जं तउ |
| VIII 3 घरमम्मवेहु | „ घर मम्मवेहु |
| 12 मणसंखोहिं | „ मणिसंखोहिं |
| IX 2 ०पक्खवायपरितुट्ठहिं, ०पक्खवायपरितुट्ठहिं | |
| 9 निरुवमगइवमालहो | „ निरुवमगइ तमाळो |
| X 2 सा | „ मा |
| 7 चिरयाळ | „ चरियाळ |
| XI 10 विगुत्त एण | „ विगुत्तएण |
| XII 3 सिजावत्ति | „ सिजावत्ति |
| नायभोयपट्टंक्कूळि | „ नायभोय पट्टंक्कूळि |
| 9 पसाहिअं | „ पसाहिओ |
| 11 मणिया ओचिन्विऊण | „ मणियाओ
उचिन्विऊण |
| 12 ओवच्च | „ ओ वच्च |
| XIV 4 चन्दप्पहपाय छित्त | „ चन्दप्पहपायछित्त |

SANDHI XIII

| | |
|------------------------|-------------------------|
| I 7 घरहु | „ भरहु |
| III 7 सायरंतरपएड | „ सायरंतरपवेड |
| 9 खन्धारि मज्झु | „ खन्धारिमज्झु |
| IV 1 ०भयंकर कुरुवकालहो | „ ०भयंकरकुरुव-
कालहो |
| 13 नियपरिवारचार | „ नियपरिवार चार |
| V 9 नरवइअलंघु | „ नरवइ अलंघु |
| VIII 6 तुप्पि | „ तुप्पि |
| IX 1 एकवि | „ ए वि |
| 2 नियजणेरपरिणिंदए (?) | „ नियजणेर परिणिं-
दि |

| | |
|-------------------|----------------|
| XI 2 कोवपडिच्छिओ | „ कोविपडिच्छिओ |
| XII 2 बहुगादवराहु | „ बहुगीदवराहु |
| भीसिवि(?) | „ भेसिवि |
| XIII 5 पिच्छइ | „ मिच्छइ |
| 10 दरमळहु | „ दर मळहु |
| 11 घर दरमळंतु | „ घरदद मळंतु |

SANDHI XIV

| | |
|-------------------|-----------------|
| I 1 परिवट्ठियगअवइ | „ परिवट्ठियगआवइ |
| III 5 इअ | „ इअ |

SANDHI XI

| | |
|---|--------------------------|
| I 4 चरपुरिस | for वरपुरिस |
| 14 एकावड | „ एकाचड |
| II 4 देव सिद्धि | „ देवसिद्धि |
| 7 अह रइ | „ अहरइ |
| 9 देव पट्टणहो | „ देवपट्टणहो |
| III 2 कर मडलि | „ करमडलि |
| 13 महल्लतियतंडवि | „ महल्ल तिय तंडवि |
| IV 4 पुत्तिमइंदुरंदं | „ पुत्तिमइंदुरंदं |
| 3 कुडिलवयणपडिवयण० | „ कुडिलवयणु पडि-
वयण० |
| 12 मंभीसिवि | „ मंभीसिवि |
| 18 तहो तंडवि | „ तड तंडवि |
| V 2 पहु | „ महु |
| 7 मडकर | „ मडकाड |
| चडकर | „ चडकाड |
| VI 2 नरवइनियड | „ नरवइ नियड |
| 9 फाडियनित वीरजय० | „ फाडियनित-
वीर जय० |
| 12 असिरि वि सिरिवत्त | „ असिरिवसिरिवत्त |
| VII 11 सयपियवयणिहिं | „ सियपियवयणिहिं |
| IX 2 Drop लहि which is metrically
redundant. | |
| 3 सा वि समड वरविलयहि | „ सा विसमड
अरविलयहि |
| X 5 तंवोळकुसुमसुपवित्तइं | „ तंवोळकुसुम सुपवित्तइं |
| XII 10 सुहइसह | „ सुह इसह |

SANDHI XII

| | |
|---------------------|-------------------|
| II 3 नियसइण | „ नियसइण |
| 5 पडुरवेण | „ पडुपडहरवेण |
| III 8 जयंताण | „ जयं ताण |
| 20 इच्छए | „ इत्थ ए |
| 25 जत्थ | „ जत्त |
| 29 अन्न ससत्तिपमाणु | „ अन्नसभत्तिपमाणु |
| V 9 सुएवि | „ सुएवि |
| 19 वि अणक्खें | „ विअणक्खें |
| 20 पुत्त मज्जाय | „ पुत्तमज्जाय |
| VI 3 सामग्णि | „ सामण्यु |

| | |
|--------------------------|------------------------|
| 7 पर तडतणउं | for परतड तणउं |
| 12 पर सवुइ छजइ | „ परसवु इच्छजइ |
| VII 8 सुपुत्तगुणकित्तणेण | „ सुपुत्त गुणकित्तणेण |
| 11 जंतड | „ जं तड |
| VIII 3 घरमम्मवेहु | „ घर मम्मवेहु |
| 12 मणसंखोहिं | „ मणिसंखोहिं |
| IX 2 ०पक्खवायपरिवुट्ठहिं | „ ०पक्खवाय परिवुट्ठहिं |
| 9 निरुवमगइवमालहो | „ निरुवमगइ तमाओ |
| X 2 सा | „ मा |
| 7 चिरयाळ | „ चरियाळ |
| XI 10 विगुत्त एण | „ विगुत्तएण |
| XII 3 सिज्जावत्ति | „ सिज्जावत्ति |
| नायभोयपट्टंक्कट्ठि | „ नायभोय पट्टंक्कट्ठि |
| 9 पसाहिअं | „ पसाहिओ |
| 11 भणिया ओचिम्बिजण | „ भणियाओ
जुम्बिजण |
| 12 ओवच्च | „ ओ वच्च |
| XIV 4 चन्दप्पहपाय छित | „ चन्दप्पहपायछित |

SANDHI XIII

| | |
|------------------------|--------------------------|
| I 7 घरहु | „ भरहु |
| III 7 सायरंतरपएछ | „ सायरंतरपवेछ |
| 9 खन्धारि मज्झु | „ खन्धारिमज्झु |
| IV 1 ०भयंकर कुरुवकालहो | „ ०भयंकरकुरुव-
कालहो |
| 13 नियपरिवारचार | „ नियपरिवार चार |
| V 9 नरवइअलंयु | „ नरवइ अलंयु |
| VIII 6 तुण्हि | „ तुण्हि |
| IX 1 एकवि | „ ए वि |
| 2 नियजणेरपरिणिंदए (?) | „ नियजणेर परिणिं-
दित |

| | |
|-------------------|----------------|
| XI 2 कोवपडिच्छिओ | „ कोविपडिच्छिओ |
| XII 2 बहुगादवराहु | „ बहुगीदवराहु |
| भीसिवि(?) | „ भेसिवि |
| XIII 5 पिच्छइ | „ मिच्छइ |
| 10 दरमल्लु | „ दर मल्लु |
| 11 घर दरमल्लु | „ घरदल मल्लु |

SANDHI XIV

| | |
|--------------------|----------------|
| I 1 परिवट्ठियगज्जइ | „ परिवट्ठियगआज |
| III 5 इअ | „ इअ |

| | |
|---------------------------|----------------------------|
| VI 3 न | for नं |
| 6 विमल मंति | „ विमलमंति |
| VIII 6 विमल मंति | „ विमलमंति |
| पङ्क्तिवत्तु | „ पङ्क्तिवत्तु for |
| Metre's sake. | |
| IX 11 उभयभटभित्ति | „ उभयभटभित्ति य |
| X 5 पक्षि | „ पक्षि |
| 11 पिछण-पवेत-परंपरि | „ पिछणपवेतिपरंपरि |
| 12 अवरदि | „ अवरदि |
| SANDHI XVIII | |
| IV 2 पादुदं | „ पादुदं |
| 7 छद्ममणवतं | „ छद्ममणवतं |
| 8 पिउ राणं | „ पिउराणं |
| V 1 मरणमदन विदोड | „ मरणमदन विदोड |
| VI 2 निमि | „ चेनिमि |
| 8 सोदिणि | „ रोदिणि |
| IX 3 वंदणहति | „ वंदण हति |
| X 9 तिवार धार | „ तिवारधार |
| SANDHI XXIX | |
| II 5 नरवइवर नाड | „ नरवइ मरुनाड |
| 6 पिय कमलक्खण | „ पियकमलक्खण |
| 9 सो च्छुहेवि | „ सोच्छुहेवि |
| III 1 वरजुवइ निरारिउ | „ वरजुवइनिरारिउ |
| 9 तथइज्जन्ति | „ तथ इज्जति |
| VI 8 वि भाइ | „ विभाइ |
| IX 9 परिक्लणहेउविहति | „ परिक्लण हेउ-
विहति |
| वंदणभत्ति | „ वंदण भत्ति |
| XII 4 जरमरणावत्थ | „ जरमरणावच्छ |
| 6 वयदंसणि नाणि चरिति रम्भ | „ वयदंस-
णिनाणिचरितिरंभ |
| 11 लोइ विरुड | „ लोइविरुड |
| XIV 4 सायारमणायारि विणिओइ | „ सायारम-
णायारिविणिओइ |
| SANDHI XX | |
| II 3 न वि अक्खिउ | „ न विअक्खिउ |
| III 4 जंपिउ जं अडिउ | „ जंपिउ अडिउ |
| 12 अज्जुपविति | „ अज्जु पविति |
| V 4 अरिपुरराएं | „ with अरि पुरराएं |

| | |
|---------------------|--------------------------|
| VI 2 परि सगग्गोउ | for परसवग्गोउ |
| 3 पाण सिनु | „ पाणसिनु |
| VIII 3 गुण पण्डितोइ | „ गुणपण्डितोइ |
| 4 अणुमरण करण | „ अणुमरण करण |
| X 2 उहसनिवत्तरिणमाउ | „ उहस निवत्त-
परिणमाउ |
| 3 सोलदआहरण | „ सोलद आहरण |
| XV 3 विमावच्चु | „ विमावच्चु |

SANDHI XXI

| | |
|------------------------------|-------------------------|
| I 12 तं असट्ठ | „ अंतसट्ठ |
| IV 13 पुत्तरज्जु | „ पुत्त रज्जु |
| V 9 पट्ठ पुत्तरज्जु | „ पट्ठपुत्त रज्जु |
| VI 4 सत्थवाय | „ सच्छवाय |
| VII 3 उवदिपरिदासमंत (?) | „ उवदिपरिआसमंत |
| 4 समंति | „ सयंति |
| 11 जो अणिउ | „ जोअणि उ |
| VIII 1 किं बहुअ उतपटुत्तियाइ | „ किंवहुअ
त्तपटुत्ति |

SANDHI XXII

| | |
|-------------------|-------------------|
| II 1 रवि नं देखणइ | „ रविनें देखणइ |
| II 5 पहर | „ पहर |
| आणिए | „ आणिय |
| III 10 अम्बर | „ अवर |
| V 4 दिक्खंकिउ | „ पिक्खंकिउ |
| VI 1 मंदरि | „ मंदिरि |
| VII 4 निएवि | „ निवि |
| 5 माळ णिएवि | „ माळणिएवि |
| 6 तेय पणट्ठ | „ तेयपणट्ठ |
| 8 देवलोइ सहभुअहिं | „ देवलोइसह रायहिं |
| मणचितियरुअहिं | „ मणचितिय रायहिं |
| 13 हुउ | „ हउ |
| VIII 5 तवचरण | „ तव चरण |
| IX 3 मय | „ मय |
| 8 विहि खंडहिं | „ विहिखंडहिं |
| X 1 चितियसहनिहाण | „ चितिय सहनिहाण |
| 6 नियसिवि भरेण | „ नियसिविभरेण |
| XI 7 उत्तेय पदचूळ | „ उत्तेयपदचूळ |

| | | | |
|-----------------------------|------------------------------|-------------------------------|-----------------------------|
| VI 3 न | for नं | VI 2 परि सप्तपयोः | for सप्तपयुः |
| 6 विमलु मंति | „ विमलुमंति | 3 पण मितु | „ पणमितु |
| VIII 6 विमलु मंति | „ विमलुमंति | VIII 3 गुण काङ्क्षिदोः | „ गुणकाङ्क्षिदोः |
| पङ्कलियवत्त | „ पङ्कलियवत्त | 4 अजुमरणकरु | „ अजुमरणकरु |
| Metre's sake. | for | X 2 उक्तसन्निवन्परिणामा | „ उक्तसन्निवन्परिणामा |
| IX 11 उम्भम्भडभिडडि | „ उम्भम्भडभिडडि म | 3 सोलदआहरण | „ सोलद आहरण |
| X 5 पइसि | „ पइसि | XV 3 तिजावन्नु | „ तिजावन्नु |
| 11 विमलु-पवेत-परंपरि | „ विमलुपवेतिपरंपरि | SANDHI XXI | |
| 12 अवरारि | „ अवरारि | I 12 तं असदु | „ अंतसदु |
| SANDHI XVIII | | IV 13 पुतरज्जु | „ पुत रज्जु |
| IV 2 पाट्टडं | „ पाट्टडं | V 9 पट्टु पुतरज्जु | „ पट्टुपुत रज्जु |
| 7 छदुम्मणवंतए | „ छदुम्मणवंतए | VI 4 सत्थवाय | „ सत्थवाय |
| 8 पिउ राणउं | „ पिउराणउं | VII 3 उवदिपरिदासमंत (?) | „ उवदिपरिआसमंत |
| V 1 मरणमहन्नि दोरु | „ मरणमहन्नि विदोः | 4 समंति | „ सर्वंति |
| VI 2 चिन्निवि | „ चेन्निवि | 11 जो अणिलड | „ जोअणि ड |
| 8 सोहिणि | „ रोहिणि | VIII 1 किं बहुअए उतपटुत्तियाई | „ किंवहुअएउ-
तपटुत्तियाई |
| IX 3 वंदणहत्तिए | „ वंदण हत्तिए | SANDHI XXII | |
| X 9 तिवार धार | „ तिवारधार | II 1 रवि नं देखणइं | „ रविनंदे सणइं |
| SANDHI XXIX | | II 5 पइए | „ पइय |
| II 5 नरवइवरु नाडु | „ नरवइ मरुणाडु | आणिए | „ आणिय |
| 6 पिय कमलक्खण | „ पियकमलक्खण | III 10 अम्बर | „ अवर |
| 9 सो च्छहेवि | „ सोच्छहेवि | V 4 दिक्खंकिउ | „ पिक्खंकिउ |
| III 1 वरज्जुवइ निरारिउ | „ वरज्जुवइनिरारिउ | VI 1 मंदरि | „ मंदिरि |
| 9 तथइज्जन्ति | „ तथ इज्जति | VII 4 निएवि | „ निवि |
| VI 8 वि भाइ | „ विभाइ | 5 माळ णिएवि | „ माळणिएवि |
| IX 9 परिकखणहेउविहत्तिए | „ परिकखण हेउ-
विहत्तिए | 6 तेय पणट्ट | „ तेयपणट्ट |
| वंदणभत्तिए | „ वंदण भत्तिए | 8 देवलोइ सहभूअहिं | „ देवलोइसह रायहिं |
| XII 4 जरमरणावत्थ | „ जरमरणावच्छ | मणचिंतियरूअहिं | „ मणचिंतिय रायहिं |
| 6 वयदंसणि नाणि चरित्ति रम्भ | „ वयदंस-
णिनाणिचरित्तिरंभ | 13 हुउ | „ हउ |
| 11 ओइ विरुहु | „ ओइविरुहु | VIII 5 तवचरण | „ तव चरण |
| XIV 4 सायारमणायावि विणिओइ | „ सायारम-
णायारिविणिओइ | IX 3 गय | „ मय |
| SANDHI XX | | 8 विहिं खंडहिं | „ विहिंखंडहिं |
| II 3 न वि अक्खिउ | „ न विअक्खिउ | X 1 चित्तियसहनिहाण | „ चित्तिय सहनिहाण |
| III 4 जंपिउ जं अलिउ | „ जंपिउ अलिउ | 6 नियसिंवि भरेण | „ नियसिंविभरेण |
| 12 अज्जुपवित्ति | „ अज्जु पवित्ति | XI 7 छतेय पइचूळ | „ छतेयपइचूळ |
| V 4 अरिपुरराएं | „ with अरि पुरराएं | | |

अंक्र-*Skt.*

अंकुस-अङ्कुश

अंग-*Skt.*

अंगण-*Skt.*

अंगण-अङ्गना

अंगरुह-*Skt.* (=रुत)

अंगार-*Skt.*

अंगिय-(अङ्गानि)

मज्झिमनिकाय ताहं तसु अंगिय XI 9, 4

अंगुलि-*Skt.*

अचित्त-अचिन्त्य

अचण-अर्चन

अचरिय-आश्रय

अच्युय-अच्युत

अच्युयनाह-अच्युतनाथ a name.

अच्युयसगा-अच्युतस्वर्ग

अच्युवमह-अत्युद्धट

अच्छइ-अस्ति B. आछे

अच्छर-अप्तरा:

अच्छरिय-आश्रय

अच्छि-अक्षि

अच्छेरय-आश्रयक

अजगर-*Skt.*

अजीव-*Skt.*

जीवाजीव

अजोएं-अयोगेन (=क्षिप्रं) निहणु नेमि पइं अज्जु
अजोएं V 18, 6

अज-अद्य

अजवखंड-आजवखण्ड

देशविशेषनाम

अजा-आयां

अजिय-अर्जित

-आर्यिका

अज्जु-अय M. आज, G. आजे

अंचइ-अर्चयति

अंचट-*Skt.*

अंजण-अङ्गन

अंजटि-*Skt.*

अट्टहास-अट्टाट्टहास

अट्ट-अट्ट M. आठ

अट्टयाल-अट्टचत्वारिंशत्

अट्टम-अट्टम M. आठवा G. आठमो

अट्टविह-अट्टविह

अट्टि-अस्ति M. इही by Metathesis, अट्टी

अट्ट-आद्य

अट्टाड्य-अर्थतृतीय H. अट्टाई

अणइच्छन्त-अनिच्छत्

अणक्ख-अनक्ख (=अन्य) एतहिं वि अणक्खे

XII 5, 19. Jacobi's अनाख्य makes
no sense.

अणत्तुट्ट D-(अवृद्धि)

अणंग-अनङ्ग

अणजवखंड-opp. of अजवखण्ड q. v.

अणज-अनार्य

अणत्य-अनर्य

अणंत-अनन्त

-अनन्तपाल a name.

अणंतवाल्ल-अनन्तपाल:

अणल्ल in Jacobi is a Sktism.

अणरामय-अरति:

अणल-अनल

अणविहेय-अविधेय

अणसण-अनशन

अणायर-अनादर

अणायार-अनागार

अणाइ-अनादि

अणाइवन्त-अनादिमत्

अणावलेव-अनवलेप

अणास-अनाश

अणाह-अनाय

अणियन्त D-(=अपश्यन्)

अणिडत्त-अनियुक्त

अणिओय-अनियोग

अणिच्च-अनित्य

अणिट्ठिय-अनिष्ठित

अणिमिस्स-अनिमिष

अणिट्ठय-अनिट्ठय

अणिइय-अनिहत

अंकुर-Skt.

अंकुस-अङ्कुश

अंग-Skt.

अंगण-Skt.

अंगण-अङ्गना

अंगरुह-Skt. (=रुत)

अंगार-Skt.

अंगिय-(अङ्गानि)

मज्झिमनिकाय ताहं तस अंगिय XI 9, 4

अंगुलि-Skt.

अचित्त-अचिन्त्य

अचण-अर्चन

अचरिय-आश्रय

अचुय-अच्यत

अचुयनाह-अच्युतनाथ a name.

अच्युयसगा-अच्युतस्वर्ग

अच्युम्भट-अत्युद्भट

अच्छइ-अस्ति B. आछे

अच्छर-अप्सरः

अच्छरिय-आश्रय

अच्छि-अक्षि

अच्छेरय-आश्रयक

अजगर-Skt.

अजीव-Skt.

जीवाजीव

अजोरं-अयोगेन (=क्षिप्रं) निहणु नेमि पइ अज्जु

अजोरं V 18, 6

अज-अद

अजवखंड-आजवखण्ड

देशविशेषनाम

अजा-आयां

अजिय-अर्जित

-आर्यिका

अज्जु-अय M. आज, G. आजे

अंचइ-अर्चयति

अंचल-Skt.

अंजण-अञ्जन

अंजलि-Skt.

अट्टहास-अट्टहास

अट्ट-अट्ट M. आठ

अट्टयाल-अट्टचत्वारिंशत्

अट्टम-अट्टम M. आठवा G. आठमो

अट्टविह-अट्टविष

अट्टि-अस्थि M. हरी by Metathesis, अट्ट

अट्ट-आदय

अट्टाडय-अर्धतृतीय H. अट्टाई

अणइच्छन्त-अनिच्छत्

अणक्ख-अनक्ष (=अन्य) एतहिं वि अणक्खे

XII 5, 19. Jacobi's अनाख्य makes

no sense.

अणत्तुट्ट D-(अट्टुट्टित)

अणंग-अनङ्ग

अणजवखंड-opp. of अज्जवखण्ड q. v.

अणज-अनार्य

अणत्य-अनर्य

अणंत-अनन्त

-अनन्तपाल a name.

अणंतवाल्ल-अनन्तपालः

अणल्ल in Jacobi is a Sktism.

अणरामय-अरतिः

अणल-अनल

अणविहेय-अविधेय

अणसण-अनशन

अणायर-अनादर

अणायार-अनागार

अणाइ-अनादि

अणाइवन्त-अनादिमत्

अणावलेव-अनवलेप

अणास-अनाश

अणाह-अनाय

अणियन्त D-(=अपश्यन्)

अणिउत्त-अनियुक्त

अणिओय-अनियोग

अणिच-अनित्य

अणिट्टिय-अनिष्ठित

अणिमिस्स-अनिमिष

अणिउय-अनिलय

अणिइय-अनिहत

अंतरिय-अन्तरित

अंतरिवि-अन्तरित्या

अंतराय-Skt.

अंतराल-Skt.

अंतरिक्ष-अन्तरिक्ष

अन्तेउर-अन्तःपुर

अंदोलय-आन्दोलक M. आंदोला

अंध-Skt.

अंधयार-अन्धकार

अंधयारण- " "

अंधलय-अन्धः M. अन्धळा.

अंधार-अन्धकार M. अन्धार, अन्धेर (G. H. also)

अंधारिय-अन्धकारित

अन्न-अन्य

अन्नइय-Our text and Jacobi's reading VI 1, 1. The *Deśi* I 19 gives तित्त-वृत्त as equivalent. But this is an Adj. of स्वपंचमि and so highly unsuited. To prefer B's reading वण्णइय? See Notes.

अन्नन्न-अन्यान्य

अन्नाण-अज्ञान

अन्नाय-अन्याय

अन्नेक-अन्यैक M. आणीक

अन्नोन्न-अन्योन्य

अपत्तिय-अप्रार्थित

अपरजिय-अपराजित Sktism

अपवग-अपवर्ग

अपहत्त-अपहस्त Sktism.

अपार-Skt.

अपाव-अपाप

अपिच्छणिज्ज-अप्रेक्षणीय

अपिच्छमाण-अप्रेक्षमाण

अपुज्ज-अपूज्य

अपूर-अपूर्ण

अप्य-आत्मा M. आप H. आप

अप्पइ-अप्यति

अप्पए-अप्यति One expects अप्पइ, but the

preceding forms सुवमए, दुवमए have influenced this one. अप्येव in the Notes on IV 7, 8 is less correct. [tism]

अप्पडिकूल-अप्रतिकूल Sktism or Prakri-

अप्पण-आत्मन् cf. M. आपण G. also

अपमत्त-अप्रमत्त

अप्पमाण-अप्रमाण

-अल्पमान I 2, 5

अप्पसाय-अप्रसाद

अप्पायइ-आपादयति. तण्ण अप्पाइ VII 8, 2.

See Notes

अप्पाण-आत्मन् M. आपण

अप्पाहइD-(संदिशति). Hc. Gr. IV 180.

अप्पुण्ण-आत्मन् Vul M. आपूण

अप्फालइ-आत्फालयति. M. आफळणें

अव्वमंजण-अव्वमंज्जण

अव्वमंजिय-अव्वमंजित

अव्वमत्तिय-अव्वमत्तित

अव्वमंतर-अव्वमन्तर

अव्वमरहुट्ट-अव्वमरहणीय

अव्वमहिय-अव्वमधिक

अव्वमास-अव्वमास

अव्वमासइ-अव्वमासयति

अव्वमुत्थाण-अव्वमुत्थान

अव्वमुदरइ-अव्वमुदरति

अव्वमुदरण-अव्वमुदरण

अव्वमोय-आमोग

अव्वमोट्ट-a people. See Notes

अव्वम-Skt.

अव्वमल-अव्वमल

अव्वमंग-Skt.

अव्वमोयण-अव्वमोजन

अव्वमय-अव्वमत

अव्वमण-अव्वमण

अव्वमंगल-Skt.

अव्वमयस-अव्वमयस

अव्वमरिद-अव्वमरिद

अव्वमल-Skt.

अंतरिय-अन्तरित
 अंतरिवि-अन्तरित्या
 अंतराय-Skt.
 अंतराल-Skt.
 अंतरिक्ष-अन्तरिक्ष
 अंतैर-अन्तःपुर
 अंदोलय-आन्दोलक M. आंदोला
 अंघ-Skt.
 अंघयार-अन्धकार
 अंघयारण- " "
 अंघलय-अन्धः M. अन्धळा.
 अंधार-अन्धकार M. अन्धार, अन्धेर (G.
 H. also)
 अंधारिय-अन्धकारित
 अन्न-अन्य
 अन्नइय-Our text and Jacobi's reading
 VI 1, 1. The Desi I 19 gives
 तित्त-एतत् as equivalent. But this
 is an Adj. of सुवपंचमि and so
 highly unsuited. To prefer B's
 reading वणइय? See Notes.
 अन्न-अन्यान्
 अन्नाण-अज्ञान
 अन्नाय-अन्याय
 अन्नैक-अन्यैक M. आणीक
 अन्नोन्न-अन्योन्य
 अपत्तिय-अप्रार्थित
 अपरजिय-अपराजित Sktism
 अपवगा-अपवर्ग
 अपहत्य-अपहस्त Sktism.
 अपार-Skt.
 अपाव-अपाप
 अपिच्छणिज्ज-अप्रेक्षणीय
 अपिच्छमाण-अप्रेक्षमाण
 अपुज-अपूज्य
 अपूर-अपूर्ण
 अप्य-आत्मा M. आप H. आप
 अप्पइ-अप्यति
 अप्पए-अप्यति One expects अप्पइ, but the

preceding forms सुवप, सुवप
 have influenced this one. अप्ये
 in the Notes on IV 7, 8 is less
 correct. [tism
 अप्पडिक्क-अप्रतिक्क Sktism or Prakri-
 अप्पण-आत्मन् cf. M. आपण G. also
 अपमत्त-अप्रमत्त
 अप्पमाण-अप्रमाण
 -अल्पमान I 2, 5
 अप्पसाय-अप्रसाद
 अप्पायइ-आपादयति. तथु अप्पाइ VII 8, 2.
 See Notes
 अप्पाण-आत्मन् M. आपण
 अप्पाहइ-(संदिग्धति). Hc. Gr. IV 180.
 अप्पुण-आत्मन् Vul M. आपूण
 अप्पाळइ-आत्पाळयति. M. आफळणं
 अवभंजण-अभ्यञ्जन
 अवभंजिय-अभ्यञ्जित
 अवभत्तिय-अभ्यर्थित
 अवभंतर-अभ्यन्तर
 अवभरहुइ-अभ्यर्हणीय
 अवभहिय-अभ्यधिक
 अवभास-अभ्यास
 अवभासइ-अभ्यासयति
 अवमुत्थाण-अभ्युत्थान
 अवमुहरइ-अभ्युदरति
 अवमुदरण-अभ्युदरण
 अवभौय-आमोग
 अवभोट-a people. See Notes
 अभय-Skt.
 अमक्ख-अमक्ष
 अमंग-Skt.
 अमोयण-अभोजन
 अमय-अमृत
 अमग-अमार्ग
 अमंगल-Skt.
 अमण्ण-अमण्य
 अमरिद-अमरेन्द्र
 अमल-Skt.

अवत्थु-अवस्तु

अवबोध-अवबोध

अवमाण-अपमान

अवमाणइ-अवमानयति

अवयरइ-अवतरति

अवयव-Skt. संज्ञावयव नाइं नह तम्बिर V 9,
11. The parts i. e. rays of the
evening twilight.

अवयार-अवतार

अवयारिय-अवतारित

अवयास-अवकाश

अवर-अपर

अवरङ्ग-अपराङ्ग

अवराह-अपराध

अवरुंडण D-(=परिरम्भ) Desi I 11

अवरुप्परु-परस्परम्

अवलक्खण-अपलक्षण

अवलम्बिय-अवलम्बित

अवलेव-अवलेप

अवलोय-अवलोक

अवलोयइ-अवलोकयति

अवलोयण-अवलोकन

अवस-अवश्य

अवसइ-अपशब्द

अवसप्पिय-अपसर्पित

अवसप्पिणी-अवसर्पिणी See Notes

अवसर-Skt.

अवसाण-अवसान

अवसेस-अवशेष

अवहत्थिय-अपहस्तित

अवहरइ-अपहरति

अवहरण-अपहरण

अवहार-अपहार

अवहारइ-अपहारयति

अवहिय-अपहित X 8, 2; XII 6, 11; XIII
4, 15 Suits all these.

अवहेरि-(=अवधारणं) Coll M. हेरणं

अविकलण-अवेक्षण

अविचल-Skt.

अविणय-अविनय

अविणास-अविनाश

अविणासिय-अविनाशित

अवियड्ड-अविदग्ध

अवियण्ण-अविकल्प

अवियल-अविचल

अवियाणिय-अविज्ञात

अवियार-अविचार

अवियारिय-अविचारित

अवरोह-अवरोध

अविसट्ट-अविसृष्ट (=अत्यक्त) तेदइवि काठि अवि-
सट्टमोह XIV 14, 5. Jacobi's
प्रसाधित does not suit at least
here.

अविसत्त-अविपण्ण

अविसाय-अविपाद

अविसिट्ठय-अविशिष्ट meaning 'common,
vulgar'.

अविच्छद-अविशुद्ध

अविहत्थ(त्त)-अविभक्त. भाइहुं पुण्ण अविहत्थ(त्तु)
हरंतइ X 13, 7 'Brothers, sharing
common property'

अविहाय-अविघात

अविहेय-अविधेय

असइ-अभाति

-असती

असंहमं-असंभ्रमम् कारणं न याणिमो असंहमं IV
7, 11

असक-असक्त

असगाह-असद्गह

असंक-अशङ्क

असंख-असङ्ख्य

असंग-Skt.

असच्च-असत्त्य

असट्ठु-अशस्तम्-forbidden or bad. लइ अज्जाणि
किजइ तं असट्ठु XXI 1, 12. See
Emendations

असणिवेय-अशनिवेग A name

असणेद-अस्नेद

अवत्थु-अवस्तु

अवबोध-अवबोध

अवमाण-अपमान

अवमाणइ-अवमानयति

अवयरइ-अवतरति

अवयव-Skt. संज्ञावयव नाई नह तम्बिर V 9,
11. The parts i. e. rays of the
evening twilight.

अवयार-अवतार

अवयारिय-अवतारित

अवयास-अवकाश

अवर-अपर

अवरङ्ग-अपराङ्ग

अवराह-अपराध

अवरुंडण D-(=परिरम्भ) Deśi I 11

अवरुप्परु-परस्परम्

अवलक्खण-अपलक्षण

अवलम्बिय-अवलम्बित

अवलेव-अवलेप

अवलोय-अवलोक

अवलोयइ-अवलोकयति

अवलोयण-अवलोकन

अवस-अवश्य

अवसइ-अपशब्द

अवसप्पिय-अवसर्पित

अवसप्पिणी-अवसर्पिणी See Notes

अवसर-Skt.

अवसाण-अवसान

अवसेस-अवशेष

अवहत्थिय-अपहस्तित

अवहरइ-अपहरति

अवहरण-अपहरण

अवहार-अपहार

अवहारइ-अपहारयति

अवहिय-अपहित X 8, 2; XII 6, 11; XIII
4, 15 Suits all these.

अवहेरि-(=अवधारण) Coll M. हेरणं

अविकलण-अवेक्षण

अविचल-Skt.

अविणय-अविनय

अविणास-अविनाश

अविणासिय-अविनाशित

अवियड्ड-अविदग्ध

अवियप्प-अविकल्प

अवियल-अविचल

अवियाणिय-अविज्ज्ञात

अवियार-अविचार

अवियारिय-अविचारित

अवरोह-अवरोध

अविसट्ठ-अविसृष्ट (=अत्यक्त) तेहइवि काळि अवि-
सट्ठमोह XIV 14, 5. Jacobi's
प्रसाधित does not suit at least
here.

अविसन्न-अविपण्ण

अविसाय-अविषाद

अविसिट्ठय-अविशिष्ट meaning 'common,
vulgar'.

अविच्छद-अविशुद्ध

अविहत्य(त्त)-अविभक्त. भाइहुं पुण्ण अविहत्य(त्तु)
हरतहं X 13, 7 'Brothers, sharing
common property'

अविहाय-अविघात

अविहेय-अविधेय

असइ-अनाति

-असती

असंहमं-असंभ्रमम् कारणं न याणिमो असंहमं IV
7, 11

असक-असक्त

असगाह-असद्गह

असंक-अशङ्क

असंख-असङ्ख्य

असंग-Skt.

असच्च-असत्य

असट्ठु-अशस्तम्-forbidden or bad. लद अन्नपि
किजइ तं असट्ठु XXI 1, 12. See
Emendations

असणिवेय-अशनिवेग A name

असणेद-अलेद

अवत्थु-अवस्तु

अवबोध-अवबोध

अवमाण-अपमान

अवमाणइ-अवमानयति

अवयरइ-अवतरति

अवयव-Skt. संज्ञावयव नाई नह तस्मिन् V 9,

11. The parts i. e. rays of the evening twilight.

अवयार-अवतार

अवयारिय-अवतारित

अवयास-अवकाश

अवर-अपर

अवरह-अपराह

अवराह-अपराध

अवरुण D-(=परिरम्भ) Desi I 11

अवरुणपर-परस्परम्

अवलक्षण-अपलक्षण

अवलम्बिय-अवलम्बित

अवलेच-अवलेप

अवलोय-अवलोक

अवलोयइ-अवलोकयति

अवलोयण-अवलोकन

अवस-अवस्य

अवसइ-अपशब्द

अवसन्पिय-अपसर्पित

अवसन्पिणी-अवसर्पिणी See Notes

त-Skt.

अवसान

अवसेस-अवशेष

अवहतिय-अपहस्तित

अवहरइ-अपहरति

अवहरण-अपहरण

अवहार-अपहार

अवहारइ-अपहारयति

अवहिय-अपहित X 8, 2; XII 6, 11; XIII 4, 15 Suits all these.

अवहेरि-(=अवधारणं) Coll M. हेरणं

अविक्षण-अवेक्षण

अविचल-Skt.

अविणय-अविनय

अविणास-अविनाश

अविणासिय-अविनाशित

अवियद्व-अविदग्ध

अवियप्प-अविकल्प

अवियल-अविचल

अवियाणिय-अविज्ञात

अवियार-अविचार

अवियारिय-अविचारित

अवरोह-अवरोध

अविसट्ट-अविसृष्ट (=अत्यक्त) तेहइवि काळि अवि-
सट्टमोह XIV 14, 5. Jacobi's
प्रस्तावित does not suit at least
here.

अविसन्न-अविषण्ण

अविसाय-अविपाद

अविसिद्धय-अविशिष्ट meaning 'common,
vulgar'.

अविच्छद-अविशुद्ध

अविदित्य (त्त) -अविभक्त. भाइहुं पुण अविदित्य (तु)
हरंतहं X 13, 7 'Brothers, sharing
common property'

अविहाय-अविघात

अविहेय-अविधेय

असइ-अभाति

-असती

असंहमं-असंभ्रमम् कारणं न याणिमो असंहमं IV
7, 11

असक-असक्त

असगाह-असद्गह

असंक-अशङ्क

असंख-असङ्ख्य

असंग-Skt.

असद्य-असत्य

असदु-अशस्तम्-forbidden or bad. लद अत्रि
किजइ तं असदु XXI 1, 12. See
Emendations

असणिवेय-अशनिवेग A name

असणेद-अछेद

अवत्थु-अवस्तु

अवबोह-अवबोध

अवमाण-अपमान

अवमाणइ-अवमानयति

अवयरइ-अवतरति

अवयव-Skt. संज्ञावयव नाई नह तम्बिर V 9,

11. The parts i. e. rays of the evening twilight.

अवयार-अवतार

अवयारिय-अवतारित

अवयास-अवकाश

अवर-अपर

अवरह-अपराह

अवराह-अपराध

अवरुण D-(=परिरम्भ) Deśi I 11

अवरुपर-परस्परम्

अवलक्षण-अवलक्षण

अवलम्बिय-अवलम्बित

अवलेय-अवलेप

अवलोय-अवलोक

अवलोयइ-अवलोकयति

अवलोयण-अवलोकन

अवस-अवश्य

अवसइ-अपशब्द

अवसप्पिय-अपसर्पित

अवसप्पिणी-अवसर्पिणी See Notes

अवस-Skt.

अवसान-अवसान

अवसेस-अवशेष

अवहतिय-अपहस्ति

अवहरइ-अपहरति

अवहरण-अपहरण

अवहार-अपहार

अवहारइ-अपहारयति

अवहिय-अपहित X 8, 2; XII 6, 11; XIII

4, 15 Suits all these.

अवहेरि-(=अवधारणं) Coll M. हेरणं

अविक्षण-अवेशण

अविचट-Skt.

अविणय-अविनय

अविणास-अविनाश

अविणासिय-अविनाशित

अवियड्ड-अविदग्ध

अवियप्प-अविकल्प

अवियल-अविचल

अवियाणिय-अविज्ञात

अवियार-अविचार

अवियारिय-अविचारित

अवरोह-अवरोध

अविसट्ट-अविष्ट (=अत्यक्त) तेहइवि काळि अवि-
सट्टमोह XIV 14, 5. Jacobi's
प्रसाधित does not suit at least
here.

अविसन्न-अविपण्ण

अविसाय-अविषाद

अविसिद्धय-अविशिष्ट meaning 'common,
vulgar'.

अविसुद्ध-अविशुद्ध

अविदित्य(त्तु)-अविभक्त. भाइहुं पुण अविदित्य(त्तु)
हरंतहं X 13, 7 'Brothers, sharing
common property'

अविदाय-अविघात

अविहेय-अविधेय

असइ-अभाति

-असती

असंहमं-असंभ्रमम् कारणं न याणिमो असंहमं IV
7, 11

असक-असक्त

असगाह-असद्गह

असंक-अशङ्क

असंख-असङ्ख्य

असंग-Skt.

असद्य-असत्य

असदु-अशस्तम्-forbidden or bad. लद अब्रवि
किजइ तं असदु XXI 1, 12. See
Emendations

असणिधेय-अशनिधेय A name

असणेद-अशेद

आखंचड D-(=आकर्षति) M. खंचण, G. खिचु,
H. खीचना

आगय-आगत

आगम-Skt.

आगमण-आगमन

आयुष्ट-आयुष्ट

आचार-Skt.

आजम्बु-आजन्म

आदत्त D-(आरुच्य)

आदपपद D-(आरुच्यते)

आण-आजा M. आण

आणइ-आनयति M. आणणें

आणत्त-आज्ञत

आणंद-आनन्द

आणंदइ-आनन्दयति

आणंद-आनन्दन

आणंदि-आनन्दित

आणावइ-आनाययति

आभंगण-अभ्यङ्गन

आमळय-आमळक M. आमळा G. आमळो

आमुसीयं-some dish eaten with curds
XII 3, 9

आमिड D-(=मुञ्चति)

आमोय-आमोद

आमोयइ-आमोदने

आय-आयात or आयाता G. आयो, H. आया

आय-इदम; for आयं, एय, आयदो see Apbh.

Grammar in Introduction

आयय-आययत

आयच्छड-(आयमाधरं i. e. आयमाधरं?) जइ

निदमेन द्यहि आयच्छड, XV 13, 6
where the question is of 'hear-
ing daily' some अक्षर, which
must be आयमाधर

आयत-Skt.

आययइ-आयययति

आययि-आययत

आयय-आयय

आयड-(=आयड=आयडिने c. 100) मायमयति इदं

आयड, VI 20, 4 where Jacobi
reads आवड wh. is unmeaning

सहमंगलजनजणियायडो IX 9, 5

आयड जणति पइपरियणि IX 18, 10

परिहरि तोवि ताड आयड XI 4, 17

आयडइ-आचळति. See चडइ. केसकळड नियमि

आयडइ XIX 4, 6 अंगइ मयणावडिपइ

XIX 3, 13

आयवत्त-आतपत्र

आयाम-Skt. (=वळं)

आयार-आकार

-आचार

आयास-आकाश

आयासतिळय-आकाशतिळक Name of a city.

आयु-आयुस्

आरत्तिय-आर्तिक्य (दीपः)

आरंभिय-आरंभ्य

आराम-Skt.

आराइइ-आराधयति

आरिय-आर्पा

आरुइइ-आरोहति

आरुड-Skt.

आरोसिय-आरुड

आरोह-Skt.

आरोहण-Skt.

आरोहिय-आरुड

आडय-Skt.

आळम-आळय

आळत-आळयति

आळयण-आळयन

आळय आळय

आळयण-आळयन

आळियण-आळियन

आळियि-आळियि

आळोय-आळोक

आवड-आवापि G. आयं, H. आवा

आवगड-आवडन: नो परमाणु मय आवाप

VII 11, 6 वमर: मय मय आवाप

XXII 7, 10 पइदि लड नर आवाप

XVIII 5, 7 See Note on the first

आलंछद् D- (=आकर्षति) M. लेंचणें, G. लिंचु,
H. लींचना

आगय-आगत

आगम-Skt.

आगमण-आगमन

आयुष्ट-आयुष्ट

आचार-Skt.

आजम्बु-आजन्म

आदत्त D- (आरब्ध)

आदम्पद् D- (आरभ्यते)

आण-आज्ञा M. आण

आणद्-आनयति M. आणणें

आणत-आज्ञत

आणंद-आनन्द

आणंद-आनन्दयति

आणंद-आनन्दन

आणंदि-आनन्दिन्

आणावद्-आनाययति

आभंगण-आभ्यङ्गन

आमल्य-आमलक M. आमळा G. आमळो

आमुदीयं-some dish eaten with curds
XII 3, 9

आमिदद् D- (=मुञ्चति)

आमोय-आमोद

आमोयद्-आमोदते

आय-आयात or आयाता G. आयो, H. आया

आय-इदम्; for आयं, एण, आयद् see Apbh.

Grammar in Introduction

आयय-आययत

आयच्छद्- (आयच्छद् i. e. आगमाश्रद्?) जद्
निदमेण द्यद्दि आयच्छद्, XV 13, 6
where the question is of 'hear-
ing daily' some अश्रद्, which
must be आगमाश्रद्

आयत-Skt.

आययद्-आययति

आययि-आययत

आयय-आयय

आयय- (=आयय-आययिन् c. 100) माद्रमयि वद्दि

आययद्, VI 20, 4 where Jacobi
reads आवयद् wh. is unmeaning

सुहृंगलजणजणियाययद्दो IX 9, 5

आययद् जणंति पद्परियणि IX 18, 10

परिहरि तोवि ताह आययद् XI 4, 17

आययद्-आचलति. See चयद्. केसरुळाड नियमि

आययद् XIX 4, 6 अंगद् मयणापडिपद्

XIX 3, 13

आययत्त-आतपत्र

आयाम-Skt. (=वळं)

आयार-आकार

-आचार

आयास-आकाश

आयासतिलय-आकाशतिलक Name of a city.

आयु-आयुस्

आरतिय-आर्तिक्य (दीपः)

आरंभिय-आरब्ध

आराम-Skt.

आराहद्-आराधयति

आरिय-आयं

आरुहद्-आरोहति

आरुह-Skt.

आरोमिय-आरुह

आरोह-Skt.

आरोहण-Skt.

आरोहिय-आरुह

आलय-Skt.

आलय-आलय

आलय-आलयित

आलयण-आलयन

आलय आलय

आलयण-आलयन

आदिगण-आदिगन

आदितिय-आदित्य

आद्य-आद्यक

आय-आयानि G. आयं, H. आना

आयगाड-आयगः तो परमाय मय्द आयगा

VII 11, 6 वमद् मय्द मय्द आयगा

XXII 7, 10 वद्दि मय्द नद् आयगा

XVIII 5, 7 See Note on the first

इय-इति

इयर-इतर Old M. येर, येर

इव-Skt.

इह-Skt.

इहरति-इह and रति in M. आरती परती

इहु-इह

ई

ईस-ईश

ईसर-ईशर

ईसि-ईपव

उ

उअय-उदय

उअहि-उदधि

उइय-उदित

उकण्ठय-उत्कण्ठय

उकस-उत्कर्ष

उकोयण-उत्कोषण

उकोयण-उत्कोषण

उकलय-उत्खात

उकयभिय-(=उत्तमित) from उक्+स्कम्

उकयणइ-उत्कयनति M. उकयणं

उक्मिन्त-उत्कृष्ट

उक्मिन्त-उत्कृष्ट

उक्मेवि-उत्कमेवि Absolutive for Infinitive, very usual with our poet.

तदो उनु तुम्ह उक्मेवि आउ XV 4, 6
'who came to root you out'

उक्मेवि-उत्कमेवि

उगम-उद्गम M. G. उगम

उगिर-उद्गिर

उगिर-उद्गिर in M. उगाळा H. उगाळ

उगार-उद्गार M. G. H. उगार

उगारि-उद्गारि

उगोम-उद्गोम

उव-Skt.

उव-उद्ग

उव-उद्ग To lift up M. उवणं H.
उवण

उवाइय-उच्चेकृत, both literally and figuratively. Lit. तुहं सविमायु जेउ
उ० XVIII 66, उ० छहिसयणविन्दु
fig. XIV 20, 15 उ० विगुहु समउ
तेण XIV 5, 5 etc.

उचारइ-उच्चारयति

उचिणइ-उचिनोति

उचलंग-उत्संग

उचलन-उत्सन

उचलइ D-(कुम्भयति) M. उचलणं, H. उचलना

उचलव-उत्सव Vul M. उचलव, उचलाव

उचलइ-उत्सहते

उचलाडि D-(आच्छादित, स्तृता)

उचलाइ-उत्साह Vul M. H. उचलाइ

उचु-इहु M. ऊंस, H. ऊस

उजय-उद्यत

उजम-उद्यम

उजमण-उद्यमन M. उजमणं Finishing of a
vow with a feast.

उजमित-उद्यमित

उजल-उज्ज्वल M. उजल

उजवण-उद्यमन See उजमण

उजाडि D-(उच्चाटित) devastated M. उजाड
(करणं)

उजाण-उद्यान

उजाडि-उज्ज्वलित H. उजाळा

उजुअ-कहु M. उजु

उजोय-उद्योत

उजोअइ-उद्योतयति

उज्रा-उपाध्याय G. ओज्रा

उजिय-उज्जिन

उट-ओट M. G. ओट

उटइ-उत्तिष्ठति M. उटणं H. उटना

उटवइ-उत्थापयति M. उटावणं H. उटाना

उटयण-उद्गमण

उटवइ-उद्गाययति M. उटवणं G. उटाना

उडिय-गुणिन (विजयिण)

उन-उक्त

उनम-Skt.

इय-इति

इयर-इतर Old M. येर, येरु

इव-Skt.

इह-Skt.

इहरति-इह and रति in M. आरती परती

इहु-इह

इ

ईस-ईश

ईसर-ईश्वर

ईसि-ईपव

उ

उभय-उदय

उभदि-उदधि

उदय-उदित

उकण्ठय-उत्कण्ठय

उकस-उत्कस

उकोयण-उत्कोयण

उकोयण-उत्कोयण

उकलय-उत्कलय

उकयभिय- (=उत्तमित) from उक्+स्कम्

उकयणइ-उत्कयननि M. उकयणं

उक्खित-उत्खित

उक्खिवइ-उत्खिवति

उक्खेवि-उत्खेवि Absolutive for Infinitive, very usual with our poet.

तदो उनु तुम्ह उक्खेवि आउ XV 4, 6

'who came to root you out'

उक्खेवि-उत्खेवि

उग्गम-उद्गम M. G. उग्ग

उग्गिअ-उद्गिअ

उग्गिटइ-उद्गिटनि in M. उग्गळा H. उग्गळा

उग्गवड-उद्गवड M. G. H. उग्गवड

उग्गवडिअ-उद्गवडिअ

उग्गवडिअ-उद्गवडिअ

उक्क-Skt.

उक्किय-उत्किय

उक्किय-उत्किय To lift up M. उक्किय H.

उक्किय

उच्चाइय-उच्चेःकृत, both literally and figuratively. Lit. तुहं सविमाण जेउ

उ० XVIII 66, उ० उहिसयणविन्दु

fig. XIV 20, 15 उ० विग्गहु समउ

तेण XIV 5, 5 etc.

उच्चारइ-उच्चारयति

उच्चिणइ-उच्चिनोति

उच्छंग-उत्संग

उच्छल-उत्सल

उच्छलइ D-(क्षुभ्यति) M. उत्सलणं, H. उत्सलना

उच्छव-उत्सव Vul M. उच्छव, उच्छाव

उच्छहइ-उत्सहते

उच्छाडिय D-(आच्छादिता, स्मृता)

उच्छाह-उत्साह Vul M. H. उच्छाह

उच्छु-इच्छु M. ऊंस, H. ऊंस

उजय-उजय

उजम-उजम

उजमण-उजमण M. उजयणं Finishing of a vow with a feast.

उजमित-उजमित

उजल-उजल M. उजल

उजवण-उजमण See उजमण

उज्जाडिय D-(उच्चादित) devastated M. उज्जाड (करणं)

उज्जाण-उज्जाण

उज्जाडिय-उज्जाडित H. उज्जाडा

उज्जुअ-उज्जु M. उज्जु

उज्जोय-उज्जोय

उज्जोअइ-उज्जोतयति

उज्जोअ-उज्जोपाय G. ओज्जा

उज्जिय-उज्जिय

उज्ज-ओज M. G. ओज

उज्जइ-उज्जिअनि M. उज्जं H. उज्जना

उज्जवइ-उज्जवयति M. उज्जवणं H. उज्जना

उज्जयण-उज्जयण

उज्जवइ-उज्जवयति M. उज्जवणं G. उज्जना

उज्जिय-गुणिय (विजिय)

उज-उज

उजम-Skt.

उवय-उदय

उवयार-उपकार

„ „-उपचार

उवरि-उपरि

उवरोह-उपरोध

उवलक्खइ-उपलक्षयति

उवलक्खण-उपलक्षण

उवलक्खिम-उपलक्षित

उवलग-उपलग्न

उववास-उपवास M. उपास

उपवासिय-उपवासित

उवसग्ग-उपसर्ग

उवसंवरइ-उपसंहरति

उवसंत-उपसंत

उवसप्पिणि-उपसर्पिणी See अवसप्पिणी

उवसम-उपसम

उवसमिय-उपसमित

उवमिजइ-उवसिजइ, by haplology or for metre

उवमेय-उपमेयक

उवमोद-उपमोदा

उवमोदिद-उपमोदित

उवममइ-उपममनि

उवममइ- „

उवदि-उदधि

उवाय-उपाय

उविय-उपेत

उवगगइ-उवल्गति (आक्रमते? Pāi. उत्थरि

ओवगिभाइं अकन्ने) Pischel § 73

Mg. ओवगदी=अपवल्गति

उवद्विय-उद्विज

उववदइ-उद्वेजति

उववप-उद्वेज M. उद्वेज

उववदइ-उद्वेजति

उववदइ-उद्वेजति

उववदइ IV-(for उववदइ=उवममि) Pāi उववदइ

उवमि अ

उववदइ-उद्वेज

उदय-उभय

ऊ

०ऊरय-पूरक

०ऊरु-पूर

ऊरु-ऊरु

ऊसरइ-उत्सरति

ऊसार-उत्सार

ऊसारइ-उत्सारयति

ऊसास-उच्छ्वास M. उसासा

ए

ए-(=हे or अरे) An interjection, although doubtful, in छसाहण जो देह

ए मचलोए XII 3, 18

एइ-एति M. एणें or येणें

एउं-एतत्

एउंजि-एतदेव

एक-Skt.

एकइ-एक M. एकया, H. इकला

एक-एक

एकचक-एकचक्र

एकइ-एकाकिनी (Lit एकाचिन्)

एकंग-एकंग alone

एकन्त-एकान्त

एकन्तर-एकान्तर

एकमेक-एकैक With a enphonic IV 7, 11
M. एकमेकएकमित-एकमायम् (?) एकमितपदि करम रिजण
उविचममम् IV 7, 11

एकम्बुद-एकमुख

एकयार-एककार

एकद्विय-एकाकिनी See एकइ

एकवय-(=एकपाद in Mbh. as a tribe of mountaineers)

एकयार-एकवार

एकयण-एकाम्न

एकयार-एकदार

एकद्व-एकैक

एकवय-एवम् this is common in G. e. g.

मदई for मय

उवय-उदय

उवयार-उपकार

„ „-उपचार

उवरि-उपरि

उवरोह-उपरोध

उवलक्खइ-उपलक्षयति

उवलक्खण-उपलक्षण

उवलक्खिम-उपलक्षित

उवलग-उपलग्न

उववास-उपवास M. उपास

उपवासिय-उपवासित

उवसग्ग-उपसर्ग

उवसंवरइ-उपसंहरति

उवसंत-उपशांत

उवसप्पिणि-उपसर्पिणी See अवसप्पिणी

उवसम-उपसम

उवसमिय-उपसमित

उवमिजइ-उवसिजइ, by haplology or for metre

उवसेय-उपसेयक

उवमोद-उपमोदा

उवमोदिद-उपमोदित

उवमइ-उपमनि

उवमइ- „

उवदि-उदधि

उवाय-उपाय

उविय-उपेत

उवग्गइ-उवल्गति (आक्रमते? Pāi. उत्थरि

ओवग्गिआइ अकन्ने) Pischel § 73

Mg. ओवग्गादी=अवल्गति

उवद्विय-उद्विज

उववइ-उव्वेयति

उववण-उव्वेण M. उव्वेण

उववइ-उव्वइति

उववइ-उव्वइत

उवविइ I- (for उवविइइ=उवमनि) Pāi. उव्वे

उववि अ

उव्वे-उव्वे

उदय-उभय

ऊ

०ऊरय-पूरक

०ऊर-पूर

ऊर-ऊर

ऊसरइ-उत्तरति

ऊसार-उत्सार

ऊसारइ-उत्सारयति

ऊसास-उच्छास M. उसासा

ए

ए-(=हे or अरे) An interjection, although doubtful, in उसाहण जो देह ए मचलोए XII 3, 18

एइ-एति M. एणं or येणं

एउं-एतत्

एउंजि-एतदेव

एक-Skt.

एकइ-एक M. एकळा, H. इकळा

एक-एक

एकचक-एकचक्र

एकइ-एकाकिनी (Lit एकाचिइ)

एकंग-एकांग alone

एकन्त-एकान्त

एकन्तर-एकान्तर

एकमेक-एकैक With a enphonic IV 7, 11 M. एकमेक

एकमित्त-एकमायम् (?) एकमित्तएदि कम्म दिज्ज एविज्जममम् IV 7, 11

एकमुइ-एकमुख

एकयार-एककार

एकद्विय-एकाकिनी See एकइ

एकवय-(=एकपाद in Mbh. as a tribe of mountaineers)

एकवार-एकवार

एकामय-एकामन

एकामार-एकामार

एकइ-एकैक

एकइय-इयइ this इ is common in G. e. g. मवइ for मव

कंकण-Skt.

कंखिर-कांखिन्

कचरा D-Some entable M. काचन्या,
कचो-या पुणो कचरा पप्पडा दिन्नमेया XII
3, 8

कचोल D-a kind of pot M. कचोले
कच्छ,-a country. See Introduction
कच्छव-for कच्छ, like कुरुव for कुरु

कच्छादिव-कच्छाधिप

कज-कार्य M. काज H. कजा

कजल-Skt. M. काजल

कंचण-काञ्चन

कंचणपुहइ-काञ्चनपृथिवी

कंचणमहि-काञ्चनमही

कंचणमाल-काञ्चनमाला A name=कणयमाल

कंचि-काञ्ची

कंचुअ-कंचुक M. कुंची

कंचुडी-a bodice, to be tied with a
string at the back. M. कांचोळी

कटइ-कर्तयति M. काटणे, G. काटवुं, H. काटना

कट-कट Vul M. कट

कट-काष्ठ M. काठी stick, H. काठ

कटमय-काष्ठमय

कट-See कडय

कउय-कटक M. कटें

कडकल-कडाक्ष M. कडाखा with change of
meaning

कडकलइ-कडाक्षयति

कडकलण-कडाक्षण

कडन्तरिय D-(दारित) See कप्परिय below
Deśi II 20 कप्परिअकडन्तरिआ दलिअम्मि

कडप्प D-(निकर) Deśi II 13 णिअरे कडप्प
M. कडपा

कडाह-कटाह M. कडई कटें,

कडियल-कटितल

कठिण-कठिन

कटिल-कटिवल Deśi II 52 णिच्छिदे कटिवलये
कटिल्ल

कटिल्लत-कटिल्ल

कटुय-कटुक M. कटें

कटुआविय-कटुकुत in the sense of "wor-
ried, worsted"

कट्टइ-कर्पति M. कादणें

कटुकडन्त-कथन् (क्रोधेन ज्वलन्) M. कटणें

कणय-कनक

कणय-कणयकन्ति

कणयकन्ति-कनककान्ति A name

कणयतेय-कनकतेज A name

कणयदीव-कनकद्वीप Name of an island
or country

कणयप्पह-कनकप्रभ Same as कणयतेय

कणयमय-कनकमय

कणयमाल-कनकमाला A name; see कंचणमाल

कणिट्ट-कनिष्ठ

कणिर-कणिन्

कणिस-किंशार, Deśi II 6 किंसारअम्मि कणिसं

कणेरि D-(=स्फुरणं?) Pāi कणी कुरणं उव्वइइ
समरसंगमकणेरि XIV 2, 3

कंडइय-कण्टकित

कंटय-कण्टक

कंठ-Skt.

कंडवइ-काण्डपति VII 3, 4 M. काण्डारी-
helmsman

कंडु-कण्डुक धम्मिय कण्डु कइय नेराइय. III 1, 9

See Emendations

कण्णुअकलहिं-कण्णोपकण्णु (through कलोवकलहिं)

सअणहिं कण्णुअकलहिं सीसइ XVI 11, 2

'He (about him) is told from

ear to ear by good men.'

See Emendations

कत्तरि-some warlike feat amongst
the things learnt by Bhavisatta

दोकरकत्तरिकरणपवंचइ II 2, 7

कत्तिय-कार्तिक

कत्थइ-कचिद् Hc. Gr. II 174

कदम-कदम

कंत-कान्त

कंकण-Skt.
 कंखिर-कांखिन्
 कचरा D-Some entable M. काचन्या,
 कचो-या पुणो कचरा पप्पडा दिनभेया XII
 3, 8
 कचोल D-a kind of pot M. कचोले
 कच्छ,-a country. See Introduction
 कच्छव-for कच्छ, like कुरुव for कुरु
 कच्छादिव-कच्छाधिप
 कज-कार्य M. काज H. कजा
 कजल-Skt. M. काजल
 कंचण-काञ्चन
 कंचणपुहइ-काञ्चनपृथिवी
 कंचणमहि-काञ्चनमही
 कंचणमाल-काञ्चनमाला A name=कणयमाल
 कंचि-काञ्ची
 कंचुअ-कंचुक M. कुंची
 कंचुडी-a bodice, to be tied with a
 string at the back. M. कांचोळी
 कटइ-कर्तयति M. काटणे, G. काटवुं, H. काटना
 कट-कट Vul M. कट
 कट-काष्ठ M. काठी stick, H. काठ
 कटमय-काष्ठमय
 कट-See कडय
 कउय-कटक M. कटें
 कडकल-कटाक्ष M. कहाला with change of
 meaning
 कडकलइ-कटाक्षयति
 कडकलण-कटाक्षण
 कडन्तरिय D-(दारित) See कप्परिय below
 Desi II 20 कप्परिअकडन्तरिआ दलिअम्मि
 कडप्प D-(निकर) Desi II 13 निअरे कडप्प
 M. कडपा
 कडाह-कटाह M. कडई कटें,
 कडियल-कटितल
 कठिण-कठिन
 कटिल-कटिवल Desi II 52 निच्छिडे कटिवलये
 कटिल
 कटिष्ठ-कटिष्ठ

कट्टय-कट्टक M. कट्टे
 कट्टाविय-कट्टकृत in the sense of "wor-
 ried, worsted"
 कट्टइ-कर्पति M. काटणें
 कट्टकदन्त-कयन् (क्रोयेन ज्वलन्) M. कट्टणें
 कणय-कनक
 कणय-कणयकन्ति
 कणयकन्ति-कनककान्ति A name
 कणयतेय-कनकतेज A name
 कणयदीव-कनकद्वीप Name of an island
 or country
 कणयप्पह-कनकप्रम Same as कणयतेय
 कणयमय-कनकमय
 कणयमाल-कनकमाला A name; see कंचणमाल
 कणिठ-कनिष्ठ
 कणिर-कणिन्
 कणिस-किंशार, Desi II 6 किंशारअम्मि कणिसं
 कणेरि D-(=स्फुरणं?) Pāi कणी कुरणं उव्वइइ
 समरसंगमकणेरि XIV 2, 3
 कंटइय-कण्टकित
 कंटय-कण्टक
 कंट-Skt.
 कंडवइ-काण्डपति VII 3, 4 M. काण्डारी-
 helmsman
 कंडु-कन्दुक थम्भिय कंडु कइय नेराइय. III 1, 9
 See Emendations
 कण्णुअकनहिं-कणोपकण्णु (through कनोवकनहिं)
 सुअणहिं कण्णुअकनहिं सीसइ XVI 11, 2
 'He (about him) is told from
 ear to ear by good men.'
 See Emendations
 कत्तरि-some warlike feat amongst
 the things learnt by Bhavisatta
 दोकरकत्तरिकरणपवंचइ II 2, 7
 कत्तिय-कर्तिक
 कत्थइ-कचिद् Hc. Gr. II 174
 कइम-कर्म
 कंत-कान्त

करिणि-करिणी
 करुण-Skt.
 करोडि-करोटी
 कळ-कला
 कलयज्जल-Watery pigment for the lip.
 रसणि अणंगु अहरि कलयज्जल XI 9, 10
 कलयल-कलकल
 कळइ-कलयति
 कळंक-Skt.
 कळंकइ-कळंकयति
 कळत्त-कळत्र
 कळमि-कळम
 कळस-कळश M. कळशी
 कळइंस-Skt.
 कळहोय-कळधौत
 कळाव-कळाप
 कळि-Skt.
 कळिय-कळित
 कळण-करुण
 कळेवर-Skt.
 कळइ-कलयम् M. काळ with changed sense
 G, काले, H. कल
 कळ्हाण-कल्याण
 कळ्हाणमाळ-कल्याणमाळ A name
 कळोड-Skt.
 कवय-कवच
 कवड-कपट
 कवण-कः पुनः Old M. कवण
 कवाड-कपाट M. कवाड
 कवित्थ-कपित्थ
 कवोड-कपोड
 कव्य-काव्य
 कव्वड-कर्पट M. कावडी
 कस-कशा
 कसण-कृष्ण
 कसाय-कपाय
 कसार-कंसार
 कइ-कयम्
 ,,-कया

कहइ-कथयति
 कहाणय-कथानक M. कहाणी
 कहि-कुव Konkanī M. वें
 काओसग्ग-कायोत्सर्ग
 काणच्छि-काणाक्षि
 काणण-कानन
 काणीण-कानीन
 काम-Skt.
 कामधेणू-कामधेनु
 कट्ट-कस्मात्
 काइ-किं Old M. काई
 काडं-कृत्वा
 काडरित्त-कापुरुष
 कामिणि-कामिनी
 काय-काक
 कायर-कातर G. कायर
 कारण-Skt.
 कारण्ड-कारण्डव
 कारिय-कारित
 कारुण-कारुण्य
 काल-Skt.
 काळागुरु-Skt.
 काहल-An instrument of the horn M.
 कहळा
 काहार-Cf. M. कहार. काहारखोर भटभंडभोर
 XV 2, 10. Deśi II 27 काहारो परि-
 खंधे-परिखंध-menial servant
 किउअ-चिउक किउअपमाण निउत्त V 9, 13
 किम्-Skt.
 किंकर-Skt.
 किंकिणि-किंकिणी
 किजइ-क्रियते Old M. कीजे
 कित्तण-कीर्तन
 किति-कीर्ति
 किति-कित्तिसेण A name
 कित्तिसेण-कीर्तिसेना
 किदुअ-कंदुक
 किन्न-किन्न
 किन्नर-Skt.

करिणि-करिणी

करुण-Skt.

करोडि-करोटी

कल-कला

कलयजल-Watery pigment for the lip.

रसणि अणंगु अहरि कलयजल XI 9, 10

कलयल-कलकल

कलइ-कलयति

कलंक-Skt.

कलंकइ-कलंकयति

कलत्त-कलत्र

कलमि-कलम

कलस-कलश M. कलशी

कलहंस-Skt.

कलहोय-कलधौत

कलाव-कलाप

कलि-Skt.

कलिय-कलित

कलुण-करुण

कलेवर-Skt.

कलइ-कल्यम् M. काल with changed sense

G, काले, H. कल

कल्लाण-कल्याण

कल्लाणमाल-कल्याणमाला A name

कल्लोड-Skt.

कवय-कवच

कवड-कपट

कवण-कः पुनः Old M. कवण

कवाड-कपाट M. कवाड

कवित्थ-कवित्थ

कवोट-कपोट

कव्य-काव्य

कव्वड-कर्पट M. कावडी

कस-कशा

कसण-कृष्ण

कसाय-कषाय

कसार-कसार

कइ-कयम्

,, -कया

कइइ-कथयति

कहाणय-कथानक M. कहाणी

कहिं-कुत्र Konkaṇī M. खें

काओसग्ग-कायोत्सर्ग

काणच्छि-काणाक्षि

काणण-कानन

काणीण-कानीन

काम-Skt.

कामधेणू-कामधेनु

कहु-कस्मात्

काइं-किं Old M. काई

काउं-कृत्वा

काउरिस-कापुरुष

कामिणि-कामिनी

काय-काक

कायर-कातर G. कायर

कारण-Skt.

कारण्ड-कारण्डव

कारिय-कारित

कारुण्य-कारुण्य

काल-Skt.

काळागुरु-Skt.

काहल-An instrument of the horn M.

कहळा

काहार-Cf. M. कहार. काहारखोर भटभंडभोर

XV 2, 10. Deśī II 27 काहारो परि-

खंधे-परिखंध-mental servant

किउअ-चिउक किउअपमाण निउत V 9, 13

किम्-Skt.

किंकर-Skt.

किंकिणि-किंकिणी

किजइ-क्रियते Old M. कीजे

कित्तण-कीर्तन

किति-कीर्ति

किति-कित्तिसेण A name

कित्तिसेण-कीर्तिसेना

किदुअ-कंदुक

किन्न-किन्न

किन्नर-Skt.

कुसरीर-कुशरीर
 कुसल-कुशल
 कुसलत्तण-कुशलत्व
 कुसासन-कुशासन
 कुचम-Skt.
 कुचमाउह-कुचमायुध
 कुहइ-कुप्यति decay cf. जइ उट्ठभइ तो कुहइ
 अइहज्झइ तो छर Hc. Gr. IV 365, 3
 कूड-कूट M. कोटें
 कूर-कूर
 कूळ-कुल
 कूव-कूप G. कुवो
 कूवार D-Plaintive wail, तं कूवार छणिवि
 VIII 14, 1, एम करेवि छइरू कूवारउ
 IX 15, 12 कूव+आरव or रव
 केऊर-केपूर
 केणय-कणयक Old M. केणें=valuable
 केत्तिय D-कियत्
 केरपु-कुव
 केम-कथम् G. केम
 केय-केकी
 केर-=(संबंधिन्) A possessive suffix
 like तण, तणिय
 केळि-केली
 केवल-Skt.
 केस-केश
 केसरि-केसरिन्
 केइ D-कीदृश्
 कोइल-कोकिल G. H. कोयल
 को-कः
 कोऊहल-कौतूहल
 कोऊइ D-(व्याहरति) M. कोकणं
 कोढि-कोटि
 कोइ D-आश्चर्य M. कोइ
 कोइव-कोइव
 कोमल-Skt.
 कोव-कोप
 कोस-कोप
 कोसिय-कौशिक A name

कोह-क्रोय
 क्रिय=किय
 ख
 खइय-खादित=खाय Pāi विट्ठम्पिभवन्किअं. तइअं
 ,,=क्षपित
 खग-खड्ग
 खज-खाय M. खाजा (करंजा)
 खजइ-खायते
 खंचइ D-(कंपति) M. खेचणें H. खिचना
 खण-खण Vul M. खिण
 खणइ-खनति M. खणणें
 खंह-Skt.
 खंहइ-खण्डयति
 खंहण-खण्डन
 खत्त-खत्र G. खत्री
 खद-सुक G. खाधुं
 खंत-खान्त
 खंतव्व-खन्तव्व
 खंति-खान्ति M. खन्त with changed
 meaning
 खंघ-स्कन्ध M. खान्दा
 खंधार-स्कन्धावार
 खंधावार-Sktism
 खप्पर-खर्पर M. खापर
 खमइ-क्षमते Coll M. खमते (घणें)
 खंपइ D-(आर्द्रा करोति)
 खंभ-स्कम्भ (=स्तम्भ) M. खाम्भ
 खम्मइ-खान्यति
 खय-खय vul M. खय-(रोग)
 खयर-खचर
 खयाल-(खजाल?)=तरुपंड
 खर-Skt.
 खरिय D-(भुक्) Pāi. खदखरिआय भुत्तम्मि
 But 'rough' would suit more.
 See उच्च
 खल-Skt.
 खलइ-खलति M. खलणें
 खलभलिय D-(=भुज्य) M. खलखलणें
 खल-Skt.

कुसरीर-कुशरीर
 कुसल-कुशल
 कुसलत्तण-कुशलत्व
 कुसासन-कुशासन
 कुसम-Skt.
 कुसमावह-कुसमायुध
 कुहइ-कुप्यति decay cf. जइ उट्ठभइ तो कुहइ
 अहइज्झइ तो छर Hc. Gr. IV 365, 3
 कूढ-कूट M. कोठें
 कूर-कूर
 कूळ-कुल
 कूव-कूप G. कुवो
 कूवार D-Plaintive wail, तं कूवार छणिवि
 VIII 14, 1, एम करेवि छइरु कूवारउ
 IX 15, 12 कूव+आरव or रव
 केऊर-केशूर
 केणय-कयणक Old M. केणें-valuable
 केत्तिय D-कियव
 केरयु-कुत्र
 केम-कथम् G. केम
 केय-केकी
 ०केर-(=संवंधिन्) A possessive suffix
 like तण, तणिय
 केळि-केली
 केवल-Skt.
 केस-केश
 केसरि-केसरिन्
 केह D-कीदृश्
 कोइल-कोकिल G. H. कोयल
 को-कः
 कोऊहल-कौहल
 कोकइ D-(व्याहरति) M. कोकणें
 कोडि-कोटि
 कोह D-आश्चर्य M. कोह
 कोइव-कोद्व
 कोमल-Skt.
 कोव-कोप
 कोस-कोष
 कोसिय-कौशिक A name

कोह-क्रोय
 क्रिय=क्रिय

ख

खइय-खादित=खाय Pāi विट्मिभवन्किअं.खइअं
 ,,क्षपित
 खग-खड्ग
 खज-खाय M. खाजा (करंजा)
 खजइ-खायते
 खंचइ D-(कंपति) M. खेचणें H. खिचना
 खण-खण Vul M. खिण
 खणइ-खनति M. खणणें
 खंड-Skt.
 खंडइ-खण्डयति
 खंडण-खण्डन
 खत्त-खत्र G. खत्री
 खद-मुक G. खाधुं
 खंत-क्षान्त
 खंतव्व-क्षन्तव्व
 खंति-क्षान्ति M. खन्त with changed
 meaning
 खंय-स्कन्ध M. खान्दा
 खंधार-स्कन्धावार
 खंधावार-Sktism
 खप्पर-खर्पर M. खापर
 खमइ-क्षमते Coll M. खमत्तें (घेणें)
 खंपइ D-(आर्द्रां करोति)
 खंभ-स्कम्भ (=स्तम्भ) M. खाम्भ
 खम्मइ-क्षाम्यति
 खय-क्षय vul M. खय-(रोग)
 खयर-खचर
 खयाल-(खजात?)=तरुपंड
 खर-Skt.
 खरिय D-(भुक्त) Pāi. खदखरिआय भुत्तम्मि
 But 'rough' would suit more.
 See उच्च
 खल-Skt.
 खलइ-खलति M. खलणें
 खलभलिय D-(=धुव्व) M. खलवळणें
 खल-Skt.

| | |
|---|---|
| गम्मइ-गम्यते | गामिणि-गामिनी |
| गय-गज | ० गार-कार |
| गयउर-गजपुर Hastināpura, Capital of Kurujangala | गारउ-गौरवम् |
| गयण-गगन | ० गारि-कारिन्, कारिणी |
| गयंद-गजेन्द्र | ० मारिय-कारित |
| गयवइय-गतपतिका | गाव-गर्व |
| गयसाळ-गजशाला | गाविय-गर्वित |
| गया-गत G. H. गया | गास-ग्रास |
| गयारि-गजारि | गाह-ग्राह (=पूर्वग्रह or आप्रह) |
| गरिट्-गारिष्ठ | गिजइ-गीयते Old M. गीजे |
| गरुय-गुरु G. गत्वी | गिज्चयह-गृह्य |
| गळ-Skt. | गिन्दइ-गृण्हाति |
| गळइ-गळति | गिर-गिर् |
| गळत्यइ-(क्षिपति) Hc. Gr. IV 143 क्षिपेः गळत्य etc. from गळ+इस्त ?=गळइत्य, then गळत्य to eject by putting the hand on the throat | गिरि-Skt. |
| गळयइइ D-=(निःसारय) To be connected with the above XIII 8, 21; 13, 2. | गिळइ-गिळति |
| गवक्ख-गवाक्ख G. गोख | गिहवर-गृहवरः गिहवरो दाणइन्दो XII 3, 28 |
| गविट्-गवेपित | गिहासम-गृहाश्रम |
| गवेसय-गवेपक | गीय-गीता |
| गवेसइ-गवेपयति | गीढ-गाढ |
| गव्व-गर्व | गुज्जर-गुर्जर M. गुजर G. गुजरात |
| गसेइ-प्रसते | गुज्ज-गुह्य M. गुज a secret |
| गह=ग्रह | गुड-Skt. |
| गहगहइ D-=(संकुलंभवति) रहसिह गयउर गइगहइ III 1, 12 | गुहिय D-(अलंकृत खजीकृत) cf. Kumar-Prati p. 449 तह पक्खरसत्राहगुडअसि पडहाउहसत्तु |
| गहण-ग्रहण | गुण-Skt. |
| गहिय-गृहीत | गुणभत्तम्-गुणवत्त्वम् |
| गहिर-गभीर M. गहिरा | गुणमंजरि-A name |
| गहिष्ठ-ग्रहिष्ठ | गुणमाळ-गुणमाला A name |
| गहीर-गभीर | गुणवय-गुणव्रत |
| गाइय-गाइका (गीतवती) | गुणव्वय- " " |
| गाढ-Skt. | गुणवन्त-गुणवत् |
| गाम-ग्राम M. गांव, G. गांम, H. गाम | गुत्ति-गुत्तिः (बन्धनम्) Deśi II 101 |
| गामिय-गामिन् | गुंदळ D-=(आक्रन्दः) M. गोन्वळ Confusion |
| | गुमगुमन्त D-=(शब्दं कुर्वन्) M. गुमणें |
| | गुर-Skt. |
| | गुरक्की-गुरका |
| | गुरहार-गुरभार |

गम्मइ-गम्मये

गय-गज

गयउर-गजपुर Hastināpura, Capital of Kurujangala

गयण-गगन

गयंद-गजेन्द्र

गयवइय-गतपतिका

गयसाळ-गजशाळा

गया-गत G. H. गया

गयारि-गजारि

गरिट्ठ-गरिष्ठ

गरुय-गुरु G. गखी

गळ-Skt.

गळइ-गळति

गळत्यइ-(क्षिपति) Hc. Gr. IV 143 क्षिपे:

गळत्य etc. from गळ+इस्त ?=गळइत्य,
then गळत्य to eject by putting
the hand on the throatगळयइ D-=(निःसारय) To be connected
with the above XIII 8, 21;
13, 2.

गवक्ख-गवाक्ख G. गोख

गविट्ठ-गवेपित

गवेसय-गवेपक

गवेसइ-गवेपयति

गव्व-गव्वं

गसेइ-प्रसते

गह=ग्रह

गइगहइ D-=(संकुलंभवति) रहसिंह गयउर गइगहइ
III 1, 12

गहण-ग्रहण

गहिय-गृहीत

गहिर-गभीर M. गहिरा

गहिट्ठ-ग्रहिष्ठ

गहीर-गभीर

गाइय-गाइका (गीतवती)

गाढ-Skt.

गाम-ग्राम M. गांव, G. गांम, H. गाम

गानिय-गामिन्

गामिणि-गामिनी

०गार-कार

गारड-गौरवम्

०गारि-कारिन्, कारिणी

०मारिय-कारित

गाव-गव्वं

गाविय-गव्वित

गास-ग्रास

गाह-ग्राह (=पूर्वग्रह or आप्रग्रह)

गिजइ-गीयते Old M. गीजे

गिज्जइ-गृह्य

गिन्दइ-गृह्णाति

गिर-गिर्

गिरि-Skt.

गिडइ-गिडति

गिहवर-गृहवरः गिहवरो दाणइन्दो XII 3, 28

गिहासम-गृहाश्रम

गीय-गीता

गीढ-गाढ

गुजर-गुर्जर M. गुजर G. गुजरात

गुज्ज-गुच्छ M. गुज a secret

गुड-Skt.

गुहिय D-=(अलंकृत खजीकृत) cf. Kumar-
Prati p. 449 तह पक्खरसत्ताहगुहअस्ति
पडहाउहसत्तय

गुण-Skt.

गुणभत्तम्-गुणवत्त्वम्

गुणमंजरि-A name

गुणमाळ-गुणमाला A name

गुणवय-गुणव्रत

गुणव्वय- " "

गुणवन्त-गुणवत्

गुत्ति-गुत्तिः (बन्धनम्) Desi II 101

गुंदळ D-=(आकन्दः) M. गोन्वळ Confusion

गुमगुमन्त D-=(गुम्दं कुम्दं) M. गुमणं

गुरु-Skt.

गुरुकी-गुरुका

गुरुहार-गुरुभार

गम्मइ-गम्यते

गय-गज

गयउर-गजपुर Hastināpura, Capital of Kurujangala

गयण-गगन

गयंद-गजेन्द्र

गयवइय-गतपतिका

गयसाळ-गजशाला

गया-गत G. H. गया

गयारि-गजारि

गरिठ-गरिष्ठ

गरय-गुरु G. गरवी

गउ-Skt.

गउइ-गउति

गउत्थइ-(क्षिपति) He. Gr. IV 143 क्षिपे:

गउत्थ etc. from गउ+हस्त ?=गउदस्थ,
then गउत्थ to eject by putting
the hand on the throatगउत्थइ D-=(निःसारय) To be connected
with the above XIII 8, 21;
13, 2.

गवकय-गसाथ G. गोत्र

गदिठ-गोविण

गोमय-गोपक

गोमइ-गोपयति

गव्य-गार्

गमेइ-प्रमते

गइ=यइ

गइगइ D-=(मंडूयंभवति) रदमिंद गयउर गइगइइ
III 1, 12

गइग-ग्रहण

गदिइ-गुडीत

गदिइ-गनीर M. गदिग

गदिइ-ग्रदिइ

गदीर-गदीर

गइव-गइका (नीववदी)

गइ-Skt.

गान-गान M. गांव, G. गांव, H. गांव

गामिइ-गामिइ

गामिणि-गामिनी

०गार-कार

गारउ-गौरवम्

०गारि-कारिन्, कारिणी

०मारिय-कारित

गाव-गर्व

गाविय-गर्वित

गास-प्रास

गाइ-ग्राइ (=पूर्वग्रह or आम्रह)

गिजइ-गीयते Old M. गीजे

गिज्जयइ-गृह्य

गिन्हइ-गृण्हाति

गिर-गिर्

गिरि-Skt.

गिळइ-गिलति

गिहवर-गृहवरः गिहवरो दाणइन्दो XII 3, 28

गिहासम-गृहाश्रम

गीय-गीता

गीइ-गाइ

गुजर-गुर्जर M. गुजर G. गुजरात

गुज्ज-गुल M. गुज a scorot

गुइ-Skt.

गुडिय D-(अलंकृत खञ्जीकृत) cf. Kumar-
Prati p. 449 तद पञ्चमरसत्रादगुडभलि
पञ्चशउइसत्पु

गुण-Skt.

गुणभत्तम्-गुणवत्त्वम्

गुणमंजरी-A name

गुणमाळ-गुणमाला A name

गुणवय-गुणवत्

गुणव्यय- " "

गुणवन्त-गुणवत्

गुनि-गुतिः (वन्धनम्) Deśi II 101

गुंदइ D-=(आकन्दः) M. गोम्यळ Confusion

गुमगुमन्त D-=(गदं कुंभं) M. गुमणं

गुइ-Skt.

गुइली-गुइका

गुइदार-गुइवार

गम्भ-गम्भ्यते

गय-गज

गयउर-गजपुर Hastināpura, Capital of Kurujangala

गयण-गगन

गयंद-गजेन्द्र

गयवइय-गतपतिका

गयसाळ-गजशाला

गया-गत G. H. गया

गयारि-गजारि

गरिठ-गरिष्ठ

गरुय-गुरु G. गरुवी

गळ-Skt.

गळइ-गळति

गळत्थइ-(क्षिपति) Hc. Gr. IV 143 क्षिपे:

गळत्थ etc. from गळ+इस्त? = गळइत्थ, then गळत्थ to eject by putting the hand on the throat

गळत्थइ D-=(निःसारय) To be connected with the above XIII 8, 21; 13, 2.

गवक्ख-गवाक्ख G. गोख

गविठ-गवेतिथ

गवेसय-गवेसक

गवेसइ-गवेसयति

गव्य-गव

गवेइ-गवेने

गव=गव

गवगइ D-=(मंडुलंभवति) रदमिद गयउर गइगइइ III 1, 12

गवण-गवण

गविइ-गविन

गविइ-गवीर M. गविग

गविइ-गविइ

गविइ-गविइ

गवण-गवण (गीतवती)

गव-Skt.

गवण-गवण M. गव, G. गव, H. गव

गवण-गवण

गामिणि-गामिनी

गार-कार

गारउ-गौरवम्

गारि-कारिन्, कारिणी

गारिय-कारित

गाव-गर्व

गाविय-गर्वित

गास-भास

गाह-ग्राह (=पूर्वग्रह or आप्रह)

गिजइ-गीयते Old M. गीजे

गिज्जइ-गृह

गिन्हइ-गृह्णाति

गिर-गिर

गिरि-Skt.

गिळइ-गिळति

गिहवर-गृहवरः गिहवरो दाणइन्दो XII 3, 28

गिहासम-गृहाश्रम

गीय-गीता

गीड-गाढ

गुजर-गुर्जर M. गुजर G. गुजरात

गुज्ज-गुज M. गुज a scorot

गुड-Skt.

गुडिय D-=(अलंकृत खजीकृत) cf. Kumar-Prati p. 449 तद पक्खरसत्रादगुडअणि पसुहाउइस्तय

गुण-Skt.

गुणभत्तम्-गुणवत्त्वम्

गुणमंजरि-A name

गुणमाळ-गुणमाला A name

गुणवय-गुणवय

गुणव्यय- " "

गुणवन्त-गुणवत्

गुणि-गुतिः (बन्धनम्) Deśi II 101

गुहइ D-=(आकन्दः) M. गोव्यज Confusion

गुमगुमन्त D-=(गदं कुंभं) M. गुमं

गुह-Skt.

गुहणी-गुहका

गुहणी-गुहकार

चङ्ग D-(=आरोहति or प्रामोति) M. चङ्गे

चङ्गकर D-चङ्गकार

चङ्गन-चङ्ग M. चङ्ग (?)

चङ्गा D-(=चरति) Hc. Gr. IV 126

चङ्ग-Skt.

चङ्ग-चङ्ग

चङ्ग-चङ्ग

चङ्ग-चङ्ग the 8th Tirthankara

चङ्ग-चङ्ग A name

चङ्ग-चङ्ग A name

चङ्ग D-(=आरोहति) M. चङ्ग ?

चङ्ग-चङ्ग M. चङ्ग

चङ्ग-Skt.

चङ्ग-चङ्ग A mountain city, different from चङ्ग of upper Bihar

चङ्ग-चङ्ग

चङ्ग-चङ्ग M. चङ्ग

चङ्ग-चङ्ग

चङ्ग-चङ्ग

चङ्ग-चङ्ग

चङ्ग-चङ्ग

चङ्ग-चङ्ग

चङ्ग-चङ्ग

चङ्ग-चङ्ग

चङ्ग-चङ्ग M. (चङ्ग) चङ्ग

चङ्ग-चङ्ग M. चङ्ग

चङ्ग-चङ्ग

चङ्ग-चङ्ग

चङ्ग-चङ्ग

चङ्ग-चङ्ग

चङ्ग-चङ्ग

चङ्ग-चङ्ग

चङ्ग D-(=आरोहति) Hc. Gr. IV 2

चङ्ग-चङ्ग Hc. Gr. IV 2

चङ्ग-चङ्ग

चङ्ग-चङ्ग

चङ्ग-चङ्ग

चङ्ग-चङ्ग Hc. Gr. IV 2

चङ्ग-चङ्ग

चाउरंग-चतुरंग

चाडुय-चाडु

चाणक- (=चाणाक्ष)

चामर-Skt.

चामरगाहिणि-चामरगाहिणी

चामीयर-चामीकर

चार-Skt.

„- (=इच्छा)

चारण-Skt.

चारहड-चारभट

चारित-चारित

चार-Skt.

चारड-चारड

चार-चार

चारड D-(=आच्छति) M. चारड, H. चारड

० चिद्री-चेषा

चिण्ड-चिणोति

चिन्-चिन्

चिन्-Skt.

चिन्ग-चिन्ग a name

चिन्ड-चिन्ड

चिन्ग-चिन्ग

चिन्ग-Skt.

चिन्ग-चिन्ग

चिन्ग-चिन्ग

चिन्ग-चिन्ग See इन्ग

चिन्-चिन्

चिन्-Skt.

चिन्-Skt.

चिन्ग-चिन्ग

चिन्ग-चिन्ग

चिन्ग-चिन्ग

चिन्ग-चिन्ग Hc. Gr. I 123

चिन्ग-चिन्ग Hc. Gr. I 126

चिन्ग D-(=आच्छति) M. चिन्ग

चिन्-चिन्

चिन्ग D-(=आच्छति) M. चिन्ग H. चिन्ग

चिन्ग D-(=आच्छति)

चिन्ग-चिन्ग

चिन्ग-चिन्ग

चङ्ग D-(=आरोहति or प्राप्नोति) M. चङ्गे

चङ्गर D-चङ्गर

चङ्ग-चङ्ग M. चाङ्ग (?)

चङ्ग D-(=चरन्) Hc. Gr. IV 126

चङ्ग-Skt.

चङ्ग-चङ्ग

चङ्ग-चङ्ग

चङ्ग-चङ्ग the 8th Tirthankara

चङ्ग-चङ्ग A name

चङ्ग-चङ्ग A name

चङ्ग D-(=भक्तमते) M. चाङ्गे ?

चङ्ग-चङ्ग M. चङ्ग

चङ्ग-चङ्ग

चङ्ग-चङ्ग A mountain city, different
from चाङ्ग of upper Bihar

चङ्ग-चङ्ग

चङ्ग-चङ्ग M. चाङ्ग

चङ्ग-चङ्ग

चाङ्गर-चाङ्गर

चाङ्ग-चाङ्ग

चाणक-(=चाणक)

चामर-Skt.

चामरगादिणि-चामरगादिणी

चामीयर-चामीकर

चार-Skt.

„-(=इच्छा)

चारण-Skt.

चारद्व-चारभट

चारित-चारित्र

चार-Skt.

चाटद-चाटयति

चात-चात

चाटद D-(=चाटयति) M. चाटणे, H. चाटता

० चिट्ठी-चिट्ठा

चिणद-चिनीति

चित-चित

चित-चित

ज- A country, probably, Jat-country
 named about Bharatpur

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

—S—

जसद्वय-यसोभय A name

जसभेद-जसभेद+एद

जसोदर-यसोभय

जसोद-यसोभय

जस-यस

जसि-यस

जसि-यस-यसोभय

जस-यस

जस-जस

—यस

जस-यस

जस-यस

जस-यस

—यस

—यस

जस-यस (जस)

जस-जस

जस-जस

जस-यस

जस-यस

जस-यस

जस-यस-यस-यस M. जस-यस, H. जस

जस-यस

जस-यस

जस-यस

जस-यस

—यस

—यस M. जस

जस-यस M. जस-यस H. जस-यस

जस-यस M. जस-यस

जस-यस M. जस-यस

जस-यस

जस-यस

जस-यस

जस-यस

जस-यस M. जस-यस

जस-यस M. जस-यस

जस-यस

the Beas and the Indus. See
Cunningham, Ancient Geo-
graphy, P. 148

दंकार-Skt.

दिट D-(=यूतस्थानं) Desi IV 3 टेण्डा
जूअपयम्मि
दिंटाडत्त-टेण्डापुर

ठ

ठविय-स्थापित vul M. ठिव, ठेव

ठाई-तिष्ठति vul M. ठाकतो

„-स्थाने Old M. ठाई

ठाण-स्थान M. ठाण

ठिय-स्थित Old M. ठी

ड

डंकइ-(दशति) M. डांक

डज्झइ-दध्यते

डंभ-दम्भ M. डंभ

डहर D-दर H. डर

डसण-दशन M. डसणें

डहइ-दहति M. डाह

डाल D-(शाखा) M. डाळी, डाळी, Desi IV 9

डाली साहाए

डिभ-Skt.

डोहिय-Deep M. डोह

ढ

ढक्क-ध्वाक्ष Pāi दंखाय कायला काया

ढक्कइ D-(=च्छादयति) I 10, 12 M. दांकण, दांपण

ढण्डवाल or ढंद-? V 18, 5

ढुक्कइ-ढौकते (=संगच्छति)

ढोयइ D-(=क्षिपति) cf दुक्खमहत्तवि ढोयइ

ण

All Apbh. ण has been deliberately
changed to न as shown in the
Notes. Some words that have
escaped are given below

ण-न

णइ-नदी

णट-न

णं-(=इव) remnant of णुणं-ननं

णच्छिउ-नाययतु करहं कज्जु को णच्छिउ X 4, 7

See Notes

णज्झइ-ज्ञायते

णट्ट-नष्ट

णडंत D-(गोपयन्) Desi IV 20 Comm.

णडइ गुण्यति

णत्थि-नास्ति

णंदयु-नन्दनः

णर-नर

णरकेसरि-नरकेसरिन्

णरनाइ-नरनाथ

णरवइ-नरयति

णरवर-नरवर

णरव्वरिन्द-नरवरेन्द्र

णराहिय-नराधिप

णरेस-नरेश

णरेसर-नरेश्वर

णव-नव

णवर D-(केवलं)

णवि-नापि (=न)

णह-नमस्

णाइ-न(चित्)

णाई D-(=इव)

णाइणि-नागिणी

णाउं-नाम

णाणाविह-नानाविध

णाम-नाम Prktism

णायरिय-नागरिक adj. of भासई; polite. Ja-
cobi's आयरियई is a misreading.

णावइ-ज्ञायते

„ D-(=इव)

णासइ-तश्चयति

णाह-नाथ

णाहि (हि)=न M. नाहो

णिइवि=णिरवि (इट्ठा)

णित्त-नियुक्त

णिग्गुण-निर्गुण

the Beas and the Indus. See
Cunningham, Ancient Geo-
graphy, P. 148

ढंकार-Skt.

ढिट D-(=यूतस्थानं) Deśi IV 3 टेण्डा
जूअपयम्मि

ढिट्टाउत्त-टेण्डायुत्त

ठ

ठविय-स्थापित vul M. ठिव, ठेव

ठाइ-तिष्ठति vul M. ठाकतो

„-स्थाने Old M. ठाई

ठाण-स्थान M. ठाण

ठिय-स्थित Old M. ठी

ड

डंकइ-(दशति) M. डांक

डज्झइ-दध्यते

डंभ-दम्भ M. डंभ

डर D-दर H. डर

डसन-दशन M. डसणं

डहइ-दहति M. डह

डाल D-(शाखा) M. डाळी, दाळी, Deśi IV 9

डाळी साहाए

डिंभ-Skt.

डोहिय-Deep M. डोह

ढ

ढक-ध्वाङ्क Pāi ढंवाय कायला काया

ढकइ D-(=छादयति) I 10, 12 M. ढांकण, ढांपण

ढण्डवाळ or ढंढ-? V 18, 5

ढुक्कइ-ढौकते (=संगच्छति)

ढोयइ D-(=क्षिपति) cf दुक्खमहन्नि ढोइय

ण

All Apbh. ण has been deliberately
changed to न as shown in the
Notes. Some words that have
escaped are given below

ण-न

णइ-नदी

णउ-न

णं-(=इव) remnant of णृणं-ननं
णच्छिउ-नाशयतु करहं कज्जु को णच्छिउ X 4

See Notes

णज्जइ-ज्ञायते

णट्ट-नट

णहंत D-(गोपयन्) Deśi IV 20 Con

णहइ गुण्यति

णतिथि-नास्ति

णंदयु-नन्दनः

णर-नर

णरकेसरि-नरकेसरिन्

णरनाह-नरनाथ

णरवइ-नरयति

णरवर-नरवर

णरवरिन्द-नरवरेन्द्र

णराहिय-नराधिप

णरेस-नरेस

णरेसर-नरेश्वर

णव-नव

णवर D-(केवलं)

णवि-नापि (=न)

णह-नमस्

णाइ-न(चित्)

णाई D-(=इव)

णाइणि-नागिणी

णाउं-नाम

णाणाविह-नानाविध

णाम-नाम Prktism

णायरिय-नागरिक adj. of भासई; polite. Ja
cobi's आयरियई is a misreading

णावइ-ज्ञायते

„ D-(=इव)

णासइ-नश्यति

णाह-नाथ

णाहि (हि)=न M. नाहीं

णिइवि=णिवि (दृष्ट्वा)

णिउत्त-नियुक्त

णिगुण-निर्युण

तरल-Skt.

तरलाविय-तरलित

तरु-Skt.

तरुण-Skt. Also in M. and H.

तरुणि-तरुणी

तलि-तले

तलेर D-(=नगररक्षकः) Deśi V 3 नयरारखले

तलारो अ XV 5, 6 This was a high

police officer or magistrate cf.

Nāyādhammakahū XVI अत्रेय

वहवे राईसरतलवरमाडंविक्कोडुंविक्कडुंमसिद्धि-

सेनावतिसत्थवाहपभियओ

तव-तपस्

तवइ-तपति in M. ताव G. and H. also

तवंग D-(=मञ्चक) See Notes

तवसि-तपस्वी

तस्सेय-तद् श्रेयस्

तह-तथा

ता-तदा

ताडइ-ताडयति

ताणय-प्राण

ताम-तावत्

तामहि-"

ताय-तात

तार-Skt.

तार-तारा A name

तारिय-तारित

ताल-Skt.

ताव-तावत्

तावस-तापस

तावेड-तद्वेडा

तासिय-वासित

ताही-वास्यति

ति-वि

तिडणिय-विगुणित

तिय-त्री

तिकाट-विकाट

तिदस्व-तीक्ष्ण M. तिवा

तिडक-विपट

तिण-तृण M. तण

तिणवन्त-तृणवत्

तित्त-तृप्त

तित्तय=तेत्तिय

तिर्य-तीर्थ

तिर्ययर-तीर्थकर

तिर्यकर-तीर्थकर

तिनाण-विज्ञान

तिन्न-तीर्ण

तिभाय-विभाग

तिम-तथा

तिमिर-Skt.

तिरिक्ख-तिरश्च (पश्चिम्)

तिरिय-तिर्यक्

तिरियत्तण-तिर्यक्त्व

तिल-Skt.

तिलय-तिलक

तिलयदीव-तिलकदीप

तिलयसुन्दरि-तिलकसुन्दरी Said of भविताडुका

तिलोय-त्रिलोक

तिट्ठ-तैठ

तिट्ठायर-तैलादरः or तैलाचारः A ceremony

immediately preceding marri-

age, where तैठ, हस्ति are to be

first used by the bride and

then by the bridegroom

तिवग्ग-विवर्ग

तिवलि-विवलि

तिवार-विवार M. तिवार

तिविइ-विविध

तिवेय or तिवेइय-A Name

तिसट्ठि-विपटि M. ते (वे) सट

तिछदि-विशुद्धि

तिह-तथा

तिहुं-?तिहुं संपन्न गुणंतरिण XXII 10, 10

तिहुअण-विशुवन

तीर-Skt.

तीवण D-(=अशनविशेषः)

तीस-त्रिंशत् M. H. तीस, G. त्रीश

तरल-Skt.

तरलाविय-तरलित

तरु-Skt.

तरुण-Skt. Also in M. and H.

तरुणि-तरुणी

तलि-तले

तलेर D-(=नगररक्षकः) Deśi V 3 नयरारखले
तलारो अ XV 5, 6 This was a high
police officer or magistrate cf.
Nāyādhammakahā XVI अत्रेय
वहवे राईसरतलवरमाइंवियकोइंवियइभसिट्टि-
सेनावतिसत्थवाहपभियओ

तव-तपस्

तवइ-तपति in M. ताव G. and H. also
तवंग D-(=मञ्चक) See Notes

तवसि-तपस्वी

तस्सेय-तत् श्रेयस्

तह-तथा

ता-तदा

ताडइ-ताडयति

ताणय-प्राण

ताम-तावत्

तामहि-

ताय-तात

तार-Skt.

तार-तारा A name

तारिय-तारित

ताल-Skt.

ताव-तावत्

तावस-तापस

तावेळ-तद्देळा

तासिय-वासित

ताही-वास्यति

ति-त्रि

तिउणिय-त्रिगुणित

तिय-त्री

तिकाळ-विकाळ

तिदख-तीक्ष्ण M. तिखा

तिटक-त्रिपट्क

तिण-तृण M. तण

तिणवन्त-तृणवत्

तित्त-तृप्त

तित्तय=तेत्तिय

तिर्य-तीर्थ

तिर्ययर-तीर्थकर

तिर्यंकर-तीर्थंकर

तिनाण-विज्ञान

तिन्न-तीर्ण

तिमाय-त्रिभाग

तिम-तथा

तिमिर-Skt.

तिरिक्ख-तिरश्च (पक्षिन्)

तिरिय-तिर्यक्

तिरियत्तण-तिर्यक्त्व

तिल-Skt.

तिलय-तिलक

तिलयदीव-तिलकद्वीप

तिलयसुन्दरि-तिलकसुन्दरी Said of भविताउरुना

तिलोय-त्रिलोक

तिह-तैह

तिह्यारु-तैह्यारः or तैह्यारः A ceremony
immediately preceding marri-
age, where तैह, हट्टि are to be
first used by the bride and
then by the bridegroom

तिवग्ग-त्रिवर्ग

तिवळि-त्रिवलि

तिवार-त्रिवार M. तिवार

तिविह-त्रिविध

तिवेय or तिवेइय-A Name

तिसट्टि-त्रिपट्टि M. ते (त्रे) सट

तिखदि-त्रिगुदि

तिह-तथा

तिहुँ-?तिहुँ संपन्न गुणंतरिण XXII 10, 10

तिहुअण-त्रिभुवन

तीर-Skt.

तीवण D-(=अशनविशेषः)

तीस-त्रिंशत् M. H. तीस, G. श्रीश

थूलाहल-स्थूलफल. स्थूलानि फलानि i. e. प्रत्येकं
मौक्तिकं यस्य

थोअ-थोव-स्तोक M. थोहं G. थोहं

थोइलय-स्तोकक

थोर-स्थूल M. G. H. थोर

द

दइ-(दयाः)

दइया-दयिता

दइव-दैव

दइवायत्त-दैवायत्त

दंस-दंश

दंसण-दर्शन

दंसिय-दर्शित

दक्ख-दक्ष

दक्खवइ-दर्शयति M. दाखवतो

दक्खिणावत्त-दक्षिणावर्त

दक्खिल-दाक्षिण्य

दडत्ति D-(=तडत् इति कृत्वा) M. दडदड

दडवड-(दडदइ इति खं कृत्वा) cf. M. दवादव
पडणारें दहीं. In Hc. Gr. IV 330

दडवड होइ विहाय seems to mean
'soon' and in IV 422 मयर-

दयदडवड पडइ अपूरइ काळि 'a hasty
attack'

दद-दड

दंड-Skt.

दंडावइ-दण्डयति

दत्त-Skt.

दंत-Skt.

दंति-दन्तिन्

दप्प-दर्प

दप्पर्यंत-दर्पयत्

दप्पण-दर्पण

दमक्खि-appears to be coined to rhyme
with चमक्खि and may be con-
nected with दम्-*to harm, to*
overpower

दम्मइ-दम्पते

दय-दया

दयावर-दयापरः

दयावण=दीनः *Deśi* IV 35 दयावणो दीने

दर-(=ईगव्)

दरमलइ D-(=कम्पते) M. डळमळणें

दरिसइ-दर्शयति

दरिसावण-दर्शक

दळ-Skt.

दळइ-दळयति

दळण-दळन

दळमलइ=दरमलइ

दळवटइ D-(=निर्दळयति) M. तळपट करणें (समृद्ध
नाश करणें)

दवाग्नि-दवाग्नि

दवणय-(=दमनक) M. दौणा a kind of
fragrant shrub held sacred

दव्व-द्रव्य

दस-दश G. H. दस

दसण-दशान

दसविह-दशविध

दह-दश M. दहा

दहइ-दहति

दहमय-दशम

दहि-दधि M. G. दहीं

दहीय=दहि for metre

दाइ-ददाति

दाइय-दायाद M. दाइज

दाडिम-Skt. G. दाडम

दाढा-दंष्ट्रा M. G. H. दाढ

दाण-दान

दाम-Skt.

दाय-Skt. (or आदान)

दाया-दाह

दार-दारा

दारिइ-दारिद्र्य

दारुण-Skt.

दावइ-दर्शयति *Coll* M. दावणें, G. दावुं

दावइ-दापयति

दास-Skt.

दासि-दासी

भूलाहल-सूळफळ. सूळानि फळानि i. e. प्रत्येकं
मौक्तिकं यस्य

थोअ-थोव-स्तोक M. थोहें G. थोहें

थोइलय-स्तोकक

थोर-सूळ M. G. H. थोर

द

दइ-(दयाः)

दइया-दयिता

दइव-दैव

दइवायत्त-दैवायत्त

दंस-दंश

दंसण-दर्शन

दंसिय-दर्शित

दक्ख-दक्ष

दक्खवइ-दर्शयति M. दाखवतो

दक्खिणावत्त-दक्षिणावर्त

दक्खिन्न-दाक्षिण्य

दडति D-(=तडव इति कृत्वा) M. दडदड

दडवड-(दहदइ इति खं कृत्वा) cf. M. दवादव
पडणारें दर्हीं. In Hc. Gr. IV 330

दडवड होइ विहाण seems to mean
'soon' and in IV 422 मयर-
दयदडवड पडइ अपूरइं काळि 'a hasty
attack'

दद-दड

दंड-Skt.

दंडावइ-दण्डयति

दत्त-Skt.

दंत-Skt.

दंति-दन्तिन्

दप्प-दर्प

दप्पयंत-दर्पयत्

दप्पण-दर्पण

दमकिय=appears to be coined to rhyme
with चमकिय and may be con-
nected with दम्-to harm, to
overpower

दम्मइ-दम्पते

दय-दया

दयावरु-दयापरः

दयावण=रीनः Deśi IV 35 दयावणो दीने

दर-(=ईयत्)

दरमळइ D-(=कम्पते) M. डळमळणें

दरिसइ-दर्शयति

दरिसावण-दर्शक

दळ-Skt.

दळइ-दळयति

दळण-दळन

दळमळइ=दरमळइ

दळवटइ D-(=निर्दळयति) M. तळपट करणें (समृद्ध
नाश करणें)

दवणि-दवाग्रि

दवणय-(=दमनक) M. दौणा a kind of
fragrant shrub held sacred

दव्व-दव्य

दस-दश G. H. दस

दसण-दशन

दसविइ-दशविष

दह-दश M. दहा

दहइ-दहति

दहमय-दशम

दहि-दधि M. G. दर्हीं

दहीय=दहि for metre

दाइ-ददाति

दाइय-दायाद M. दाइज

दाडिम-Skt. G. दाडम

दाढा-दंष्ट्रा M. G. H. दाढ

दाण-दान

दाम-Skt.

दाय-Skt. (or आदान)

दाया-दावृ

दार-दारा

दारिइ-दारिद्र्य

दारुण-Skt.

दावइ-दर्शयति Coll M. दावणें, G. दाडें

दावइ-दापयति

दास-Skt.

दासि-दासी

$\frac{d}{dt} \left(\frac{\partial L}{\partial \dot{x}} \right) = \frac{\partial L}{\partial x}$

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख Technical Jain term for cycle of years. See Notes

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख (दुःख)-दुःख

दुःख-दुःख

दुःख-Skt.

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख M. दुःख, G. H. दुःख

दुःख-दुःख M. दुःख, H. दुःख

दुःख-दुःख

दुःख-Skt. As Voo., addressed to a King

दुःख-दुःख

दुःख-दुःख Adj. of clothes

दुःख-दुःख

दुःख-दुःख M. दुःख, H. दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख, H. दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख M. दुःख, H. दुःख

दुःख-दुःख M. दुःख, H. दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

दुःख-दुःख

पुनि-Skt.

पुन-पुन

पुनयि-पुनयि

पुनरि-पुनरि

पुनरि-Skt.

पुन D-(=पुनरि) M. पुने, H. पुना

पुन-पुनी Vul M. पुनी

पुन-पुन

पुन-पुन

पुन-(=पुन)

पुन-पुन M. पुनये, G. पुनये, H. पुनये

पुन-पुन

पुन-पुन G. पुनो

पुन-पुन G. पुनी

पुन-पुनः

पुन-पुन

पुन-पुन

पुन-पुन A name

पुन-पुन A name

पुन-पुन A name

पुन-पुन

पुन-पुन

पुन-पुन

पुन-पुन M. पुनये with changed meaning

पुन-पुन

पुन-पुन

पुन-पुन

पुन-पुन H. पुन

पुन-पुन M. पुन in जामनेर, पारनेर names of towns

पुन-पुन

पुन-Skt.

पुन-पुन

पुन-पुन

पुन-पुन

पुन-पुन

पुन-पुन

पुन-पुन

पुन-Skt.

पुन-पुन

पुन-पुन

पुन-Skt.

पुन D-(=पुन)

पुन-(=पुन) M. (G. पुन)

पुन-पुन

पुन-पुन

पुन-पुन

पुन-पुन

पुन-पुन (पुन)

पुन-पुन

पुन D-(=पुन)

पुन-पुन(?) भद्रिपुनभिलिय सप्तनाम्नः VII. 13, 1

पुन-पुन Old M. पुन, M. पुन

पुन-पुनी

पुन-पुन

पुन-Skt.

पुन-पुन

पुन-पुन

पुन-पुन Same as पुनये which see.

पुन-पुन

पुन-पुन

पुन-पुनी

पुन-पुन

पुन-पुन

पुन-पुन A name.

पुन-पुन

पुन-पुन

पुन-पुन name of a tribe

पुन-पुन

पुन-पुनी

पुन-पुन Vul M. पुन, नरेळ

पुन D-(=पुन)

पुन-पुन Vul M. पुन

पुन-पुन

पुन-पुन

पुति-Skt.

पुत-पुत

पुतनि-पुतनि

पुतरि-पुतरि

पुतरि-Skt.

पुत D-(=पुतनि) M. पुते, H. पुत

न

न-नरी Vul M. नरी

न-न

न-न

न-(=न)

न-न M. नापणे, G. नापणे, H. नापणे

न-न

न-न G. नापे

न-न G. नापे

न-न

न-न

न-न

न-न A name

न-न A name

न-न A name

न-न

न-न

न-न

न-न M. नवसणे with changed meaning

न-न

न-न

न-न

न-न H. नेन

न-न M. नेन in जामनेर, पारनेर names of towns

न-न

न-Skt.

न-न

न-न

न-न

न-न

न-न

न-Skt.

न-न

न-न

न-Skt.

न D-(=न)

न-(=न) M. (G. न)

न-न

न-न

न-न

न-न

न-न

न-न

न D-(=न)

न-न(?) न-न VII. 13, 1

न-न Old M. न, M. न

न-न

न-न

न-Skt.

न-न

न-न

न-न Same as न-न which see.

न-न

न-न

न-न

न-न

न-न

न-न A name.

न-न

न-न

न-न Skt. name of a tribe

न-न

न-न

न-न Vul M. नरेण, नरेण

न D-(=न)

न-न Vul M. न

न-न

न-न

नियम-Skt.

नियंव-नितम्ब

नियर-निकर

नियल-निगड

नियवि=निषवि (दृष्ट्वा) नियवि क्रिड (कृतं) कयं-
तर्तंतरे V 16, 7

नियसिवि=न्युप्प (=उपोष्य) निव्वाहइ जो नियसिवि
भरेण XXII 10, 6

नियाण-निदान

निरंजण-निरञ्जन

निरम्मणा(ण)य D-Deśi I 22 has अस्माइआ
for अनुमार्गगामिनी and I 49 अम्मथु-
अंचिअं for अनु(मार्गं) गमनम्. अम्मण
thus seems to mean pursuit.
निरम्मणाउ therefore should mean
of which no one is in pursuit,
or which no body seeks. This
sense suits the context very
well. हुउ काळि जइवि निरम्मणाउ XVI
8, 10

निरलंकार-Skt.

निरवराह-निरपराध

निरवसंक-निरपशङ्क

निरवसेस-निरवशेष

निरवेक्ख-निरपेक्ष

निराउह-निरायुध

निरारिउ D-(निश्चितम्) See निरु

निरावराह=निरवराह

निरावसन्न-निरवसन्न (=विपण्ण) निरु has inten-
sive sense here.

निरिक्खइ-निरिक्षते

निरिक्खण-निरिक्षण

निरु-निश्चितम्

निरुज्जम-निरुज्जम

निरुत्त-निरुत्त (=निश्चयेन) M. निरुत्तं

निरुत्तर-Skt.

निरुद्ध-Skt.

निरुत्तयमाण-निरुत्ततमान

निरुम्भण D-(=निरोधन)

निरुवम-निरुपम

निरुवसग्ग-निरुपसग्गं

निरुद-निरुध

निरुवम-निरुपम

निलय-Skt.

निळीण-निळीन

निव-नृप

निवडि D-(=निष्पत्य) cf. Hc. Gr. IV 441

वळयावळिनिवडणमएण घण उद्वयुअ जाइ.

चम्मट्टिसरीउ निवडि जाइ मसाणि खउ XX

9, 9. The anusvāra, however,
makes it difficult. Possibly it is
a mistake.

निवडइ-निष्पतति

निवसइ-निवसति

निवह-Skt.

निवाण (=निव्वाण)-निर्वाण, in the sense of

निर्वाणस्थानं=विश्रामस्थानम् Hc. Gr. IV

419 has निवायु for निव्वायुं-'अद्वा तं

जि निवायुं'. वरभवणहो पिकखंतु निवाणइं

V 7, 7. M. निवाणें

निवारइ-निवारयति

निवारण-Skt.

निवास-Skt.

निविट्ट-निविष्ट

निविति-निवृत्ति

निविस-निमेष

निवेइय-निवेदित

निवेसइ-निवेशयति

निव्वन्न-निष्पन्ना (=जाता) भविसत्तहो मेदिणि निव्वन्नी

XX 14, 2

निव्ववसाय-निर्व्ववसाय Old M. वेवसाव

निव्वहइ-निर्व्वहति

निव्वाहइ-निर्वाहयति

निव्विडइ (=निव्वडइ)-निष्पत्यते. निव्विडउ कग्गु

किं वित्थरेण IV 5, 12

निव्वुइ-निर्व्वृत्ति

निव्वय-निर्व्वेद

निसन्न-निपण्ण

नियम-Skt.

निर्यव-नितम्ब

नियर-निकर

नियड-निगड

नियवि=निषि (दृष्टा) नियवि क्रिड (कृतं) कयं-
तदन्तर V 16, 7

नियसिबि-न्युप्य (=उपोष्य) निव्वाह जो नियसिबि
भरेण XXII 10, 6

नियाण-निदान

निरंजण-निरञ्जन

निरम्मणा(ण)य D-Deśi I 22 has अस्माद्भा
for अनुमार्गगामिनी and I 49 अम्मथु-
अंचिअं for अनु(मार्गं) गमनम्. अम्मण
thus seems to mean pursuit.
निरम्मणा therefore should mean
of which no one is in pursuit,
or which no body seeks. This
sense suits the context very
well. हुउ काळि जइवि निरम्मणा XVI
8, 10

निरलंकार-Skt.

निरवराह-निरपराध

निरवसंक-निरपशङ्क

निरवसेस-निरवशेष

निरवेक्ख-निरपेक्ष

निराउह-निरायुध

निरारिड D-(निश्चितम्) See निरु

निरावराह=निरवराह

निरावसन्न-निरवसन्न (=विषण्ण) निरु has inten-
sive sense here.

निरिक्खइ-निरीक्षते

निरिक्खण-निरीक्षण

निरु-निश्चितम्

निरुज्जम-निरुज्जम

निरुत-निरुत (=निश्चयेन) M. निरुतें

निरुत्तर-Skt.

निरुद्ध-Skt.

निरुत्तयमाण-निरुत्तयमान

निरुंमण D-(=निरोधन)

निरुवम-निरुपम

निरुवसग्ग-निरुपसग्गं

निरुह-निरुध

निरुवम-निरुपम

निलय-Skt.

निडीण-निडीन

निव-नृप

निवडि D-(=निष्पत्य) cf. Hc. Gr. IV 444

वळयावळिनिवडणमएण घण उद्वुअ जाइ.

चम्मट्टिसरीउ निवडि जाइ मसाणि वउ XX
9, 9. The anusvāra, however,
makes it difficult. Possibly it is
a mistake.

निवडइ-निष्पतति

निवसइ-निवसति

निवह-Skt.

निवाण (=निव्वाण)-निर्वाण, in the sense of
निर्वाणस्थानं=विश्रामस्थानम् Hc. Gr. IV
419 has निवाण for निव्वाणुं-‘अद्वा तं
जि निवाणुं’. वरभवणहो पिकवंतु निवाणइं
V 7, 7. M. निवाणें

निवारइ-निवारयति

निवारण-Skt.

निवास-Skt.

निविट्ट-निविष्ट

निविति-निष्टिति

निविस-निमेष

निवेइय-निवेदित

निवेसइ-निवेशयति

निव्वन्न-निष्पन्ना (=जाता) भविसत्तहो मेहिणि निव्वन्नी
XX 14, 2

निव्ववसाय-निर्व्ववसाय Old M. वेवसाव

निव्वहइ-निर्व्वहति

निव्वाहइ-निर्वाहयति

निव्विडइ (=निव्वडइ)-निष्पद्यते. निव्विडउ कज्जु
किं वित्थरेण IV 5, 12

निव्वुइ-निव्वृत्ति

निव्वय-निर्व्वेद

निसन्न-निपण्ण

पस्थिव-पार्थिव
पदरिसिय-प्रदर्शित
पदेकलइ-प्रपश्यति
पधाइय-प्रघावित
पंति-पंक्ति Old M. पांति

पंथ-पथिन्
पंथिय-पथिक

पन्नय-पन्नग

पन्नया-पर्णकानि Betel leaves सुणीणं तहा
पन्नया जेहिं दिना XII 3, 21

पन्नारस-पञ्चदश

पन्हु-प्रखव M. पान्हा

पप्पहा-पर्पट M. Gr. पापड

पप्कुलिय-प्रकुल

पव्भट्ट-प्रभट्ट M. वाट

पव्भार-प्राग्भार

पभणइ-प्रभणति

पभोय-प्रभोग

पमत-प्रमत

पमाण-प्रमाण

पमाय-प्रमाद

पमायइ-प्रमायते

पमुक-प्रमुक्त

पमुह-प्रमुख

पमुहोइ-प्रमुखः चिव्

पम्मुह-प्राङ्मुख

पय-पद Vul M. पय

„-पयस्

„-प्रजा

पयइ-प्रकृति

पयंग-पतङ्ग

पयट्टइ-प्रवर्तते

पयड-प्रकट

पयडइ-प्रकटयति

पयहावइ- „

पयहावण-प्रकटीकरणं

पयडि-प्रकृति

पयंह-प्रचण्ड

पयत्त-प्रयत्न

„-प्रट्ट

पयत्य-पदार्थ

पयंथिय-प्रगन्धित

पयन=पइन् (प्रकीर्ण, सिद्धित)

पयंपइ-प्रजल्पति

पयरक्ख-पादरक्ष

पयइय=पय-पद plus an Apbh. diminuti
termination of M. पाउं

पयाहिणम्-प्रदक्षिणम्

पयाणय-प्रयाणक

पयार-प्रकार

पयाव-प्रताप

पयास-प्रकाश

„-प्रयास

पयासइ-प्रकाशयति

पयासय-प्रकाशक

पयासिर-प्रकाशिन्

पयाहिण-प्रदक्षिण

पयाहिणइ-प्रदक्षिणं करोति

पर-परम्

परएत्त-परदेश

परम-Skt.

परमत्थ-परमार्थ

परमप्पय-परमात्मन्

परंमेट्ठि-परमेष्ठिन्

परमेत्तर-परमेश्वर

परम्पर-परम्परा

परम्मुह-पराङ्मुख

परव्वत्त-परवश

परत्त-स्पर्श

पराइय-परायात

पराणए-परायणति

परामरित्तइ-परामृशति

परायय-परागत

पराहव-परामव(=आपद्) जंमंजु पराहवि...उइ

अणुद्विउ पइ XII 10, 12

परि-परि

परिउंइ-परिचुंबति

परिउंण-परिचुंबन

पत्थिव-पार्थिव
पदरिसिय-प्रदर्शित
पदेकखइ-प्रपश्यति
पधाइय-प्रघावित
पंति-पंक्ति Old M. पांति

पंथ-पथिन्
पंथिय-पथिक

पन्नय-पन्नग

पन्नया-पर्णकानि Betel leaves सुणीणं तहा
पन्नया जेहिं दिता XII 3, 21

पन्नारस-पञ्चदश

पन्हु-प्रज्ञव M. पान्हा

पप्पडा-पर्पट M. G. पापड

पप्फुल्लिय-प्रफुल्ल

पव्वभट्ट-प्रभट्ट M. वाट

पव्वभार-प्राग्भार

पभणइ-प्रभणति

पभोय-प्रभोग

पमत्त-प्रमत्त

पमाण-प्रमाण

पमाय-प्रमाद

पमायइ-प्रमायते

पमुक्क-प्रमुक्त

पमुह-प्रमुख

पमुहोइ-प्रमुखः चित्

पम्मुह-प्राङ्मुख

पय-पद Vul M. पय

„-पयस्

„-प्रजा

पयइ-प्रकृति

पयंग-पतङ्ग

पयट्टइ-प्रवर्तते

पयड-प्रकट

पयडइ-प्रकटयति

पयडावइ- „

पयडावण-प्रकटीकरणं

पयडि-प्रकृति

पयंह-प्रचण्ड

पयत्त-प्रयत्न

„-प्रष्टत

पयत्थ-पदार्थ

पयंथिय-प्रगन्धित

पयन=पइल (प्रकीर्ण, सिद्धित)

पयंपइ-प्रजल्पति

पयस्खल-पादरक्ष

पयङ्गय=पय-पद plus an Apbh. diminutive
termination of M. पाउं

पयाहिणम्-प्रदक्षिणम्

पयाणय-प्रयाणक

पयार-प्रकार

पयाव-प्रताप

पयास-प्रकाश

„-पयास

पयासइ-प्रकाशयति

पयासय-प्रकाशक

पयासिर-प्रकाशिन्

पयाहिण-प्रदक्षिण

पयाहिणइ-प्रदक्षिणं करोति

पर-परम्

परएस-परदेश

परम-Skt.

परमत्थ-परमार्थ

परमप्पय-परमात्मन्

परंमेठि-परमेष्ठिन्

परमेस्सर-परमेश्वर

परम्पर-परम्परा

परम्मुह-पराङ्मुख

परव्वस-परवश

परस-स्पर्श

पराइय-परायात

पराणए-परायणति

परामरिसइ-परामृशति

परायय-परागत

पराहव-पराभव(=आपद्) जंमंजु पराहवि...उड्ड

अणुहविउ पइं XII 10, 12

परि-परि

परिउंवइ-परिचुंबति

परिउंवण-परिचुंबन

पलाय-Pr - 1

पलायि-प्रचारित

पलाय-पलायक

पलित-प्रदीप्त M. पलित a torch

पलि-प्रदीप्त

पलोद-प्रलोकित

पलोय-प्रलोकित

पलोय-प्रलोकित

पलोय-प्रलोकित

पल-प्रलोकित M. पल

पल-Pr - 1

पल-Skt.

पल-Δ country, whose capital is given as कपिल XVII 2, 2

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल, (=प्रपल in अज्जुपलित निमित्तो-
यथ परिहरित मं XX 3, 12

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-Name of a country between
the Ravi and the Sutlej

पल-Pr - 1

पल-प्रपल

पल-प्रपल Desi VI 4 पल-प्रपल both in

V 14, 2 and in V 15, 4

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल Old M. पल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल A name

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पल-प्रपल M. पल

पल-प्रपल

पल-प्रपल

पल-प्रपल

पिडइ D-(प्रेरयति, क्षिपति)

पिछण-पिछुन

पिहिय-पिहित

पिहिमिपाळ-पृथिवीपाल

पिहु-पृथु

पिहुमइ-पृथुमति A name

पीढ-पीढा

पीडिजंति-पीड्यमाना

पीण-पीन

पीणिय D-(=धारित) H. पेन्ना

पीळ-पीडा

पीळिय-पीडित

पीवर-Skt.

पुंगळ D-(श्रेष्ठ?) तुहुं वणिवरकुमारि कुडि पुंगळे
V 14, 7 See परिपुंगळ.

पुंगव-Skt.

पुच्छइ-पृच्छति G. पूंछवूं, H. पूछना

पुच्छण-पृच्छा M. पुसणें

पुच्छिय-प्रोच्छित(=प्रमृष्ट) लिहिवि नं पुच्छिय X 7,
22 M. पुसणें

पुज-पूजा

पुजइ-पूजयति

पुजइ-पूर्यते

पुज-Skt.

पुंजइ-पुंजयति

पुंजविय-पुंजित

पुढ-पृष्ठ M. पुढा

पुणत्त-पुनर्न

पुथु-पुनर्

पुंढ-पुण्ड्र

पुत्त-पुत्र

पुत्ति-पुत्री

„-उवि in पुत्तिचोज्जु an interjection
often occurring in IV 7

पुन-पुण्य

पुनिमा-पूर्णिमा Vul M. पुनिवा

पुप्फ-पुष्प

पुर-Skt.

पुरओ-पुरतः

पुरपत्र-पुरदेव

पुरंदर-Skt.

पुरंधु-?

पुरय-नोपुर ? in IX 4, 4; gardenhouse!
in VIII 10, 5

पुरयण-पुरजन

पुरवइ-पुरपति

पुरवाल-पुरपाल

पुराइय-(पुराकृत)

पुराण-Skt.

पुरि-पुरी

पुरिस-पुरुष

पुरिसयार-पुरुषकार

पुरुत्त-पुरुष occurs much less frequently
than पुरिस

पुरेत्त-पुरेश

पुलय-पुलक

पुलइय-पुलकित

पुलिइ-A name of a wild tribe men-
tioned with वन्वरसवर XIX 11, 2

पुव-पूर्व

पुवएस-पूर्वदेश

पुववास-पूर्वपार्श्व

पुवविदेह-पूर्वविदेह a country

पुव्वि-पूर्वम्

पुहइ-पृथिवी

पूय-पूजा

पूर-Skt.

पूरइ-पूरयति

पूरय-पूरक

पेम्म-प्रेमन्

पेय-Skt. occurs in XII 3, which is
mainly in Māhārāṣṭrī

पेरइ-प्रेरयति

पेसइ-प्रेषयति

पेसण-प्रेषणं (=कार्यं)

पेसल-पेशल

पेसन्न-पैशज्य

पोय-पोत

पिड्ड D-(प्रेरयति, क्षिपति)

पिछण-पिछुन

पिहिय-पिहित

पिहिमिपाल-पृथिवीपाल

पिहु-पृथु

पिहुमइ-पृथुमति A name

पीढ-पीढा

पीडिज्जंति-पीड्यमाना

पीण-पीन

पीणिय D-(=धारित) H. पेन्ना

पीळ-पीडा

पीळिय-पीडित

पीवर-Skt.

पुंगल D-(श्रेष्ठ?) तुहुं वणिवरकुमारि कुलि पुंगले
V 14, 7 See परिपुंगल.

पुंगव-Skt.

पुच्छइ-पृच्छति G. पूछवूं, H. पूछना

पुच्छण-पृच्छा M. पुसणें

पुच्छिय-प्रोच्छित(=प्रसृष्ट) लिहिवि नं पुच्छिउ X 7,
22 M. पुसणें

पुज्ज-पूजा

पुज्जइ-पूजयति

पुज्जइ-पूर्यते

पुज-Skt.

पुंजइ-पुञ्जयति

पुंजविय-पुञ्जित

पुट्ट-पृष्ठ M. पुट्टा

पुणत्त-पुनर्त्त

पुण्ण-पुनर्

पुंढ-पुण्डू

पुत्त-पुत्र

पुत्ति-पुत्री

„-पुत्ति in पुत्तिचोञ्जु an interjection
often occurring in IV 7

पुत्त-पुण्य

पुत्तिमा-पूर्णिमा Vul M. पुत्तिवा

पुत्त-पुत्त

पुत्त-Skt.

पुत्तओ-पुत्तः

पुरएव-पुरदेव

पुरंदर-Skt.

पुरंधु-?

पुरय-गोपुर ? in IX 4, 4; gardenhouse!
in VIII 10, 5

पुरयण-पुरजन

पुरवइ-पुरपति

पुरवाल-पुरपाल

पुराइय-(पुराकृत)

पुराण-Skt.

पुरि-पुरी

पुरिस्-पुरुष

पुरितयार-पुरुषकार

पुरुत्त-पुरुष occurs much less frequently
than पुरिस्

पुरेत्त-पुरेश

पुलय-पुलक

पुलइय-पुलकित

पुलिंद-A name of a wild tribe men-
tioned with वच्चरसत्तर XIX 11, 2

पुव्व-पूर्व

पुव्वएत्त-पूर्वदेश

पुव्ववात्त-पूर्वपार्श्व

पुव्वविदेह-पूर्वविदेह a country

पुव्वि-पूर्वम्

पुहइ-पृथिवी

पूय-पूजा

पूर-Skt.

पूरइ-पूरयति

पूरय-पूरक

पेम्म-प्रेमन्

पेय-Skt. occurs in XII 3, which is
mainly in Māhārāṣṭrī

पेरइ-प्रेरयति

पेसइ-प्रेषयति

पेसण-प्रेषणं (=कायं)

पेसळ-पेशळ

पेसन्न-पैशन्न्य

पोय-पोत

बहव-बहु

बहिणि-भगिनी M. बहीण, G. वेण, H. भेण

बहिरिय-बधिरित M. बहिरा

बहु-Skt.

बहुअ-बहु

बहुत्त- " M. बहुत्त, बहुतेक, H. बहुत्त

बहुविह-बहुविष

बहुह-बहुधा

बाण-Skt.

बार-द्वार G. बारणुं

बारस-द्वादश Coll M. G. H. बारस, mean-
ing the 12th day of the month.

बारह- " M. बारा

वाल-Skt.

वालहारि-वालधारी भवितहो वालहारि XII 6, 8.

वासण-वस्त्र Coll M. वासन a rich garment

बाह-बाप्प

,, -बाहु

बाहिर-बहिष् M. बाहेर, H. बाहार

बाहु-Skt.

बाहुबलि-Skt. Son of the Tirthankara
Rṣabha

बि०-द्वि०

बिणि-द्वौ

बिनि-

वि०-Skt.

बीय-द्वितीय

बुज्झइ-बुज्ज्यते Old M. बुज्जणें, बुझाविणें

बुद्ध-Skt.

वे-द्वि M. G. H. वे

बोद्ध D-(=भाषणं)

बोद्धइ D-(=कथयति) Hc. Gr. IV 2
कथेर्वज्जर etc.

बोद्धवइ-Causal of above

बोहि-बोधि

बोहिय-बोधित In कालायुखंण्डइ बोहियाइ I 9,
3 caused to burn like incense.

भ

भवहा-(=भूः)

भक्ख-भक्ष्य

भक्खइ-भक्षयति

भग्ग-भंग

भंग-Skt.

भंगि-Skt.

भंगुर-Skt.

भजइ-भज्यते

भंजइ-भनक्ति

भंजण-भंजन

भट्ट-भट्ट

मह-भट्ट

भट्टइ=भण्डइ-भाण्डानि ships III 22, 12

भट्टारय-भट्टारक

भट्टारिय-भट्टारिका

भणइ-भणति

भंड-भाण्ड

भंडण D-(कलह) Deśi VI 101 कलहे भंडण
M. भांडण

भंडारिय-भाण्डारिक

भंडुल्ल-भाण्ड M. भांडवल with a slight
change in meaning

भण्णइ-भण्यते

भत्त-भक्त

भत्तार-भर्तृ

भत्ति-भक्ति

भत्तिवत्त-भक्तिमत्

भंति-भान्ति H. भान्ति

भमइ-भ्रमति

भमर-भ्रमर

भमाडइ-भ्रमति This इ is common in M.
G. तावाडणें, उनाडणें, देखाडवुं, भमाडवुं

भमिर-भ्रमिन्

भय-Skt.

भयंकर-Skt.

भयभीतइ-(=भयेन भीतो भवति)

भयावण-भयानक M. भयाण

भर-Skt.

भरइ-भरति

"-स्मरति

बहुव-बहु

बहिणि-भगिनी M. बहीण, G. वेण, H. भेण

बहिरिय-बधिरित M. बहिरा

बहु-Skt.

बहुअ-बहु

बहुत्त- " M. बहुत्त, बहुत्तेक, H. बहुत्त

बहुविह-बहुविष

बहुह-बहुधा

बाण-Skt.

बार-द्वार G. बारणुं

बारस-द्वादश Coll M. G. H. बारस, meaning the 12th day of the month.

बारह- " M. बारा

वाल-Skt.

वालहारि-वालधारी भविसहो वालहारि XII 6, 8.

बासन-वस्त्र Coll M. बासन a rich garment

बाह-बाष्प

" -बाहु

बाहिर-बहिष् M. बाहेर, H. बाहार

बाहु-Skt.

बाहुवलि-Skt. Son of the Tirthankara
Rṣabha

बि०-द्वि०

बिणि-द्वौ

बिनि- "

बिंव-Skt.

बीय-द्वितीय

बुज्झइ-बुध्यते Old M. बुज्झणे, बुझाविणे

बुद-Skt.

वे-द्वि M. G. H. वे

बोह D-(=भाषणं)

बोहइ D-(=कथयति) Hc. Gr. IV 2
कथेर्वज्जर etc.

बोहवइ-Causal of above

बोहि-बोधि

बोहिय-बोधित In काळागुरुत्तण्डइ बोहियाइ I 9,
3 caused to burn like incense.

भ

भग्हा-(=भूः)

भक्ख-भक्ष्य

भक्खइ-भक्षयति

भग्ग-भंग

भंग-Skt.

भंगि-Skt.

भंगुर-Skt.

भजइ-भज्यते

भंजइ-भनक्ति

भंजण-भंजन

भट्ट-भट्ट

भट्ट-भट्ट

भट्टइ=भण्डइ-भाण्डानि ships III 22, 12

भट्टारय-भट्टारक

भट्टारिय-भट्टारिका

भणइ-भणति

भंड-भाण्ड

भंडण D-(कलह) Deśi VI 101 कलहे भंडण
M. भांडण

भंडारिय-भाण्डारिक

भंडुल्ल-भाण्ड M. भांडवल with a slight
change in meaning

भण्णइ-भण्यते

भत्त-भक्त

भत्तार-भर्तृ

भत्ति-भक्ति

भत्तिवत्-भक्तिमत्

भंति-भान्ति H. भांति

भमइ-भमति

भमर-भ्रमर

भमाडइ-भ्रमति This इ is common in M.
G. तावाडणें, उनाडणें, देखाडणें, भमाडणें

भमिर-भ्रमिन्

भय-Skt.

भयंकर-Skt.

भयमीसइ-(=भयेन भीतो भवति)

भयावण-भयानक M. मयाण

भर-Skt.

भरइ-भरति

"-स्मरति

भेसिपि-भीषयित्वा
भोइय-भोगिक
भोग-Skt.
भोग-भोग्य
भोज-भोज्य
भोय-भोग
भोयण-भोजन
भोवाल=भूवाल

म

म-मा
मइ-मति
मइंद-मृगेंद्र
,,=सीहकन्धर A name
मइंदकंधर-मृगेन्द्रकन्धर A name
मइल-मलिन H. मैल
मइलइ-मलिनयति
मइवंत-मतिमत्
मउअ-मृदु M. मऊ
मउह-मुकुट
मउण-मौन
मउलइ-मुकुटयति
मउलि-मौलि
मऊर-मष्टर
मऊह-मष्ट्र
मंभीसइ- (=मा भैषीः इति वदति)
मं-मा
मंत-मांस
मग-मार्ग M. माग
मगइ-मार्गयति M. मागणं, H. मागना
मंकुण-मत्कुण
मंगल-Skt.
मंगल-मांगल्य
मचकुंद-मुकुकुन्द
मच-मर्त्य
मचइ- (=मृद्वाति)
मच्छ-मत्स्य Vul M. माछली
,,=मत्स्य A country
मच्छर-मत्सर (=दंशमयकादि) दंतमत्सयमच्छर
संगहि XIX 10, 10. M. मच्छर

मच्छरिय-मत्सरित
मज-मप
मजइ-मज्जति
मज्जण-मज्जन
मजा=मजाय. पिट्ठिणि मज्जारट्ठि निमाणि XV
10, 9 He was beaten and di
honoured beyond limit
मजाय-मयांदा
मजार-माजोर M. मांजर
मज्ज-मध्य
मज्जरथ-मध्यस्थ
मंहुहु-मंडु
मंजरि-Skt.
मडक D- (=वट) M. मडकें
मडकइ=मडप्कर which see
मडप्कर D- (=गवं) Pāi मरट्रो मडप्करो गव्वो
मडंउ D- (=पट्टी)
मड-मड
मण-मनस्
मणजोएँ-मनोजवेन
मणत्पिय-मनःप्रिय
मणवेय-A name
मणहर-मनोहर
मणाउ-मनाक्
मणि-Skt.
मणिहु=मण+इहु
मणिवलय-Skt.
मणुअ-मनुज
मणुज-मनोज
मणोज- "
मणोरइ-मनोरथ
मणोदर-मनोहर
मणोहिराम-Sktsm for. मणाहिराम
मंड-मंद
मंडइ=Loc of मण्डअ-Skt. मण्डप. जो मण्डइ
रणभरथुरहो खंघु XIII 8, 14 or मंडयति
मंडण-मण्डन
मंडल-Skt.
मंडलग-मण्डलाग (अतिः) Pāi करवालं मंड-
लगं च

भेसिवि-भीषणित्वा
भोद्य-भोगिक
भोग-Skt.
भोग-भोग्य
भोज-भोज्य
भोय-भोग
भोयण-भोजन
भोवाठ=भूवाठ

म

म-मा

मइ-मति

मइंद-मृगेंद्र

,,=सीइकन्धर A name

मइंदकंधर-मृगेन्द्रकन्धर A name

मइल-मलिन H. मैल

मइलइ-मलिनयति

मइवंत-मतिमत्

मइअ-मृदु M. मऊ

मइह-मुकुट

मइण-मौन

मइलइ-मुकुटयति

मइलि-मौलि

मऊर-मधुर

मऊइ-मयूख

मंभीसइ- (=मा भैंसी: इति वदति)

मं-मा

मंस-मांस

मगा-मार्ग M. माग

मगाइ-मार्गयति M. मागणं, H. मागता

मंकुण-मत्कुण

मंगल-Skt.

मंगल-मांगलय

मचकुंद-मुकुन्द

मच-मर्त्य

मचइ- (=मृद्वाति)

मच्छ-मत्स्य Vul M. माछली

,,=मत्स्य A country

मच्छर-मत्सर (=दंशमयकादि) दंतमत्स्यमच्छर
संगहि XIX 10, 10. M. मच्छर

मन्जरिय-मत्सरित

मज्ज-मय

मज्जइ-मज्जति

मज्जाण-मज्जन

मजा=मजाय. विट्ठिनि मज्जारट्टि निमाणि XVI
10, 9 He was beaten and dis-
honoured beyond limit

मजाय-मयांश

मजार-माजोर M. मांजर

मज्ज-मध्य

मज्जप्रत्य-मध्यस्थ

मंजु-मंजु

मंजरि-Skt.

मडक D- (=वट) M. मडकें

मडकइ=मडप्कर which see

मडप्कर D- (=गर्व) Pāi मरट्रो मडप्करो गजो

मडंब D- (=पट्टी)

मड-मड

मण-मनस्

मणजोएँ-मनोजवेन

मणत्पिय-मनःप्रिय

मणवेय-A name

मणहर-मनोहर

मणाड-मनाक्

मणि-Skt.

मणिठु=मण+इठ

मणिवलय-Skt.

मणुअ-मनुज

मणुज-मनोज

मणोज-

मणोरइ-मनोरथ

मणोहर-मनोहर

मणोहिराम-Sktsm for. मणाहिराम

मंड-मंद

मंडइ=Loc of मण्डअ-Skt. मण्डप. जो मण्डइ

रणभरथुरहो खंघ XIII 8, 14 or मंडयति

मंडण-मण्डन

मंडल-Skt.

मंडलग-मण्डलाग्र (अतिः) Pāi करवालं मंड-

लगं च

महा०—Skt.
 महाइय D-(=महात्मन्)
 महायण—महाजन
 महालस—Wrong for महाजसेण XV 7, 7
 महि—मही
 महिम—महिमन्
 महिय—मथित
 महियल—महीतल
 महिल—महिला
 महिवइ—महीपति
 महिवाल—महीपाल A name
 महिस—महिष
 महीयल—महीतल
 महीहर—महीधर
 महु—मधु
 महुत्त—मुहूर्त
 महुमास—मधुमास
 महुपर—मधुकर
 महुर—मधुर
 महेस—महेश
 महोयर—महोदर A name
 माइ—माति
 माइय—मातृ
 माएसर—मायेसर A name
 माण—मान
 माणइ—मानयति
 माणण—मानन
 माणयारी—मानकारिणी
 माणिणि मानिनी
 माणिभइ—माणिभद्र A name
 मायुस—मायुष
 माणसर=माणिभद्र
 माम—मातुल
 मामइ=माम
 माय—मातृ M. माय, H. माई
 मायंग—मातंग
 मायति—मातृ
 मायदिय—मायकी
 मारइ—मारयति

मारुअ—name of a people and country
 मारुय—मारुत
 माल—माळा
 मालइ—मालती
 माली—Skt.
 मादुर D-(=श्रीफळ)
 मास—मांस
 „—Skt.
 मादुप्प—माहात्म्य
 मादुळिग—मातुळिग M. मादाळंग
 मि—अपि
 मिग—मृग
 मिच्छ—म्लेच्छ a barbarous people and
 their country
 मिच्छइ D-(=इच्छति) मिच्छइ न दण्ड XII
 13, 5
 मिच्छत्त—मिथ्यात्
 मिच्छा—मिथ्या
 मिणइ—मिमीते
 मित्त—मात्र
 „—मित्र
 मिरिय D-(=मुद्रः) ? VII 2, 9
 मिलइ—मिलति
 मिलइ—मुंचति
 मिसल—मिश्र M. मिसळ
 मिसलइ—मिश्रयति M. मिसळणें
 मिट्टण—मिथुन M. मेट्टण
 मीसिय—मिश्रित
 मुअ—मृत H. मुवा
 मुअइ—मुंचति
 मुक—मुक्त
 मुक्ख—मूर्ख
 मुग—मुद्र M. मुग, H. मुंग G, मग
 मुचइ—मुच्यते, मूचयति
 मुच्छ—मूलां
 मुज्जइ—मुञ्चति
 मुट्ठि—मुष्टि
 मुणइ—(=जानाति) from ज्ञा
 मुणंति—(=गणयति)

महा०-Skt.
 महाइय D-(=महात्मन्)
 महायण-महाजन
 महालस-Wrong for महाजसेण XV 7, 7
 महि-मही
 महिम-महिमन्
 महिय-मथित
 महियल-महीतल
 महिल-महिला
 महिवइ-महीपति
 महिवाल-महीपाल A name
 महिस-महिप
 महीयल-महीतल
 महीहर-महीधर
 महु-मधु
 महुत्त-मुहूर्त
 महुमास-मधुमास
 महुयर-मधुकर
 महर-मधुर
 महेस-महेश
 महोयर-महोदर A name
 माइ-माति
 माइय-मातृ
 माएसर-मायेसर A name
 माण-मान
 माणइ-मानयति
 माणण-मानन
 माणयारी-मानकारिणी
 माणिणि मानिनी
 माणिभइ-माणिभद्र A name
 माणुस-मातुष
 माणसर=माणिभइ
 माम-मातुल
 मामइ=माम
 माय-मातृ M. माय, H. माइ
 मायंग-मातंग
 मायरि-मातृ
 मायदिय-मागदी
 मारइ-मारयति

मारुअ-name of a people and country
 मारुय-मारुत
 माळ-माळा
 माळइ-माळती
 माळी-Skt.
 मादर D-(=श्रीकठ)
 मास-मांस
 „-Skt.
 मादप्प-माहात्म्य
 माहुळिंग-मातुळिंग M. माहाळंग
 मि-अपि
 मिग-मृग
 मिच्छ-म्लेच्छ a barbarous people
 their country
 मिच्छइ D-(=इच्छति) मिच्छइ न दण्ड X
 13, 5
 मिच्छत-मिच्छात
 मिच्छा-मिथ्या
 मिणइ-मिमीते
 मित्त-मात्र
 „-मित्र
 मिरिय D-(=मृदः) ? VII 2, 9
 मिळइ-मिळति
 मिळइ-मुंचति
 मिसल-मिथ M. मिसळ
 मिसलइ-मिश्रयति M. मिसळणें
 मिहुण-मिथुन M. मेहुण
 मीसिय-मिश्रित
 मुअ-मृत H. मुवा
 मुअइ-मुंचति
 मुक-मुक्त
 मुक्ख-मुख
 मुग-मुद्र M. मुग, H. मुंग G, मग
 मुचइ-मुच्यते, मूचयति
 मुच्छ-मृत्तां
 मुज्झइ-मुच्यति
 मुट्ठि-मुट्ठि
 मुणइ-(=जानाति) from मा
 मुणंति-(=गणयन्ति)

रउरव-रौरव खखकाड means the time a foetus has to pass in the womb of the mother, which by Hindu and Jain philosophy is regarded 'a place of confinement and filth VI 12, 5.

रक्ख-रक्षस्

रक्खइ-रक्षति

रक्खण-रक्षण

रक्खस-राक्षस

रक्खसि-राक्षसी

रंगावलि-Skt.

रचंत-रज्यमान

रज-राज्य vul M. राज

रंजइ-रंजयति

रंजण-रंजन

रडइ-रटति M. रटणें

रण-Skt.

रणणंत-(नादं कुर्वन्) Onomatopoetic.

रणरणय-रणरणक

रणणंत-(=कणत्) Onomatopoetic

रत्त-रक्त

रत्ति-रात्री Vul M. रात

रंघ-रंध

रन्न-अरण्य M. रान

रमइ-रमते

रमण-Skt.

रमणि-रमणी

रमणीय-Skt.

रंभ-रम्भा

रम्म-रम्म

रम्मइ-रम्मते

रय-रजस्

„ -रत

रयण-रत्न

रयणचूड-रत्नचूड A name

रयणावर-रत्नाकर

रयणि-रजनी

रव-Skt.

रवड-in ददवडरवड पडंति ददिं XVI 4, 4
Onomatopoetic.

रवण-रमण

रवड-रम्म

रवि-Skt.

रविंद-अरविन्द

रविप्पह-रविप्रम A name

रस-Skt

रसणा-रसना

रसंत-रसत्

रसायण-रसायन

रसोइ-रसवती (=पाकः) Old M. रसोय, H.

रसोइ, रसई

रह-रय Old M. रहंवर

रहस-रमस

रहिय-रहित

राइ-रात्री

राई-राजी or राजिका

राडड-राजकुड (=प्रासाद) Old M. राज्ज

राणड-राजा M. G. H. राणा

राणी-राज्ञी M. G. H. राणी

राम-रामा

राय-राग

„ -राजन् M. राय

रासि-राशि M. रास

रिड-ऋतु mensis रिडसोनियजळ धंभइ III 4, 4.

„ -रिषु

रिक्ख-ऋक्ष (=नक्षत्र)

रिज्जइ-ऋध्यति

रिंछ-ऋक्ष

रिंछोळि-पंक्ति

रिद्ध-ऋद्ध

रिद्धि-ऋद्धि

रिद्धंत D-(=शोभमान) कळहोयकंति रिद्धंतव
XVI 3, 8

रिसइ-ऋपभ

रिसि-ऋपि

रुअ-रुज्

„ -रुत

रउख-रौख रउखकाठ means the time a foetus has to pass in the womb of the mother, which by Hindu and Jain philosophy is regarded 'a place of confinement and filth VI 12, 5.

रक्ख-रक्षस्

रक्खइ-रक्षति

रक्खण-रक्षण

रक्खस-राक्षस

रक्खति-राक्षसी

रंगावलि-Skt.

रचंत-रज्यमान

रज-राज्य vul M. राज

रंजइ-रंजयति

रंजण-रंजन

रहइ-रहति M. रहणें

रण-Skt.

रणझणंत-(नादं कुर्वन्) Onomatopoetic.

रणरणय-रणरणक

रणरणंत-(=कणत्) Onomatopoetic

रत्त-रक्त

रत्ति-रात्री Vul M. रात

रंध-रंध

रत्त-अरण्य M. रान

रमइ-रमते

रमण-Skt.

रमणि-रमणी

रमणीय-Skt.

रंभ-रम्भा

रम्म-रम्य

रम्मइ-रम्यते

रय-रजस्

,,-रत्त

रयण-रत्न

रयणचूळ-रत्नचूळ A name

रयणायर-रत्नाकर

रयणि-रजनी

रव-Skt.

रवड-in ददवडरवड पडंति ददिं XVI 4, 4
Onomatopoetic.

रवण-रमण

रवण-रम्य

रवि-Skt.

रविंद-अरविन्द

रविप्पइ-रविप्रम A name

रस-Skt

रसणा-रशना

रसंत-रसत्

रसायण-रसायन

रसोइ-रसवती (=पाकः) Old M. रसोय, H.

रसोइ, रसई

रह-रथ Old M. रहंवर

रहस-रमस

रहिय-रहित

राइ-रात्री

राई-राजी or राजिका

राउळ-राजकुळ (=प्रासाद) Old M. राजळ

राणउ-राजा M. G. H. राणा

राणी-राज्ञी M. G. H. राणी

राम-रामा

राय-राग

,,-राजन् M. राय

रासि-राशि M. रास

रिउ-क्रतु mensis रिउसोणियजळ धंभइ III 4, 4.

,,-रिपु

रिक्ख-कक्ष (=नक्षत्र)

रिज्जइ-कध्यति

रिंळ-कक्ष

रिंछोळि-पंक्ति

रिद-कक्ष

रिदि-कक्षि

रिदंत D-(=शोभमान) कळहोयकंति रिदंतउ

XVI 3, 8

रिसइ-कपभ

रिसि-कपि

रउ-रज्

,,-रत्त

लावय-लावक a bird M. लावी
लाविय-see लेइ Causal Past. Part. M.
लाविला

लावन्न-लावण्य

लाह-लाभ Old M. लाहो

लाहव-लाघव

लिंग-Skt.

लिजइ D-(=आदीयते) from ला Passive

लित्त-लित्त

लीढ-लीढा

लिहइ-लिखति M. लिहिणें

लीह-रेखा

लुंचइ-लुञ्चति

लुढ-लुण्ठ

लुडिय-लुडित

लुम्भए-लुम्भते

लुइ D-(=मार्ष्टि)

लेइ-(=लाति)

लेस-लेदय

लोण-लवण in M. लोणचें a kind of pickle

लोय-लोक

„-लोच (i. e. केशलुञ्चन) in XXI 11, 7

लोयण-लोचन

लोढ-Skt.

लोढ-लोभ

„-Skt.

लोइजंय-Name of a minister. See Introduction

लिहइ D-(=निहियते) Hc. Gr. IV 5, 5
निहियने णिडीअ लिहका: M. लिहणें to hide

व

व-इव

„-वा. होइ न होइ व जेइ I 4, 8

वइ-वनि

वइजइ-see वइइ=वइति Passive साइग्मियव-
वइजइ वइजइ XX 11, 2

वइज-वैज

वइजान-वैजान

वइजि-वैजि

वइरिय-„

वइसवण-वैश्रवण

वइसाह-वैशाख

वंस-वंश

वंसयाल-वंशजाल

वक्क-वाक्य

वक्कर-वक्क

वक्खाणइ-व्याख्यानयति M. वाखाणणें

•वखिय-पक्षक

वग्ग-वर्ग

वग्गइ-वल्गति

वग्ग-व्याघ्र M. वाघ

वंक-वक्क M. वॉंक. विवंक of Jacobi is due
to bad splitting up of text मज्झि
महत्तराण न कयाइन्नि वंक्कवि वंक्क बुद्धए
XII 5, 17-In the midst of
great people, even a crooked
man does not say crooked
things.'

वंकुड=वंक M. वॉंकडा

वंकइ-वक्कयति

वणइ-वजति Hc. Gr. IV 225 वजवृत्तमरां व
Kon. वचत्तां, G. वचत्तुं

वणरा-(=Sk. वचा a herb that is supposed
when eaten, to clear the
throat. e. g. ब्राह्मी सुण्डी वचा एंथी
विष्पली मरुसंमिता। पञ्चरात्रप्रसङ्गेन कोकिलाः
स्वर उच्यते ॥) XII 3, 23

वच्छयल-वधुःस्थल

वच्छरथल-Sktism

वच्छल-वरसल

वच्छल-वाटसल्य

वज-वज्र

वजइ-वर्जयति M. वजा (करणं)

वजइ D-(=वजयति) Hc. Gr. IV 2 वजं-
वज्जर etc.

वज्जावड-वाटयति M. वाजयणें

वज्जावर-वज्जवर A name

लावय-लावक a bird M. लावी
लाविय-see लेइ Causal Past. Part. M.

लाविला

लावन्न-लावण्य

लाह-लाभ Old M. लाहो

लाहव-लाघव

लिंग-Skt.

लिजइ D-(=आदीयते) from ला Passive

लित्त-लित्त

लीढ-लीढा

लिहइ-लिखति M. लिहिणं

लीह-रेखा

लुंचइ-लुञ्जति

लुढ-लुढ्य

लुडिय-लुडित

लुम्भए-लुम्भ्यते

लुइ D-(=मार्ष्टि)

लेइ-(=लाति)

लेस-लेइय

लेण-लेवण in M. लेणचें a kind of pickle

लेय-लेक

„-लेच (i. e. केशलुञ्जने) in XXI 11, 7

लेयण-लेचन

लेट-Skt.

लाह-लोभ

„-Skt.

लेहजंय-Name of a minister. See Introduction

लिहइ D-(=निडीयते) He. Gr. IV 5, 5

निडीने णिडीअ लिहका: M. लिफणं to hide

व

व-इव

„-वा. होइ न होइ व जेइ I 4, 8

वद-वति

वदन्न-see वदर=वदति Passive साहम्मियव-
च्छन्न वदन्न XX 11, 2

वद-वे

वदग-वेग

वद-वेरिद

वइरिय- „

वइसवण-वैश्रवण

वइसाह-वैशाख

वंस-वंश

वंसयाल-वंशजाल

वक्क-वाक्य

वक्कर-वक्क

वक्खाणइ-व्याख्यानयति M. वाखाणणं

वलिखय-पक्षक

वग्ग-वर्ग

वग्गइ-वल्गति

वग्य-व्याघ्र M. वाघ

वंक-वक्क M. वांक. विवंक of Jacobi is due

to bad splitting up of text मज्झि

महत्तराण न कयाइचि वंक्कवि वंक्क बुच्चए

XII 5, 17-In the midst of

great people, even a crooked

man does not say crooked

things.'

वंकुड=वंक M. वांकडा

वंकइ-वक्कयति

वचइ-वज्जति He. Gr. IV 225 वज्जवृत्तमरां ग

Kon. वचतां, G. वचुं

वचरा-(=Sk. वचा a herb that is supposed

ed) when eaten, to clear the

throat. e. g. ब्राह्मी मुण्डी वचा एंकी

पिप्पली मयुसंमिता। पञ्चरात्रप्रसङ्गेन कोकिलाः

स्वर उच्यते ॥) XII 3, 23

वच्छयल-वधःस्थल

वच्छयल-Sktism

वच्छल-वरसल

वच्छल-वारसल्य

वन्न-वन्न

वज्जइ-वज्जयति M. वज्जा (करणं)

वज्जइ D-(=वज्जयति) He. Gr. IV 2 वज्ज-

वंज्ज etc.

वज्जवद-वादयति M. वाजवणं

वज्जोदर-वज्जोदर A name

वल्लह-वल्लभ O. M. वाल्ले, G. वल्लाडा
 ववगय-व्यपगत
 ववसाय-व्यवसाय O. M. वेवसाव
 वस-वश
 वसइ-वसति
 वसंगय-वशंगत Sktism.
 वसंत-Skt.
 वसह-वृषभ M. G. वसो
 वसु-Skt.
 वसुनंदय-वसुनन्दक a sword.
 वसंधर-वसुन्धरा
 वसंधरि- „ „ A name
 वसमइ-वसुमति
 वसह-वसुधा
 वह-(?) दसदिसि वहकयंव ओराळि XV 14, 7
 वहइ-वहति
 वहण-वहन
 „ -वसन VII 1, 7 व० भंडारहि संजवियइ
 वहु-वधू G. वह, H. वह, B. वज, also in M.
 वोहर-वधूवर
 वहुअ- „
 वाइय-वादित
 „ -वादिन्
 वाइणी-वादिनी
 वाइत्त-वादित्र
 वाणि-वणिज् M. वाणी, G. वाणिया XIV 8, 5
 वाणियय- „
 वाणिज-वाणिज्य
 वाणिजिय-वणिज्
 वाणी-Skt.
 वाम-Skt.
 वामीसिय-व्यामिशित
 वामोह-व्यामोह
 वामोहण-व्यामोहन
 वाय-वापत in अंसवाय
 वाय-वाहू
 „ -वान
 „ -वाद
 „ -वान

वायइ-वाचयति
 वायरण-व्याकरण
 वायस-Skt.
 वार-वार (=वेला)
 वारइ-वारयति
 वारण-Skt.
 वारवार-वारंवारम्
 वाळ-वापल e. g. भूवाळ
 वाळइ-वलयति
 वावरइ-व्याप्रियते M. वावरणं
 वावरण-व्यापरण M. वावर and वापर
 वावार-व्यापार
 वावि-वापी H. G. वावडी
 वास-Skt. (=वसतिः)
 „ -Skt. (=गन्ध)
 „ -वासस्
 वासइ-वाशति
 „ -वासयति
 वासन-वासना
 „ -वष (from वस्)
 वासर-Skt.
 वासव-वासवदत्त A name
 वासवदत्त- „
 वासहर-वासगृह
 वाह-वाह in केवलवाहो an Adj. of
 चन्दप्पहनाह
 वाह-व्याध
 वाहइ-वाहयति
 वाहण-वाहन
 वि-अपि
 विअणक्खे-(विअण=वेदना Pāi and अक्ख=भक्षि,
 with a pained eye. Or. वि and
 अणक्ख which see. XII 5, 19
 विउज्झइ-विउज्झते
 विउणारउ-विउणतर
 विउढ-विउढ
 विउळ-विउळ
 विउळइरि-विउळगिरि One of the five hills
 surrounding Rājgir in Bihar
 विउम-विउम

वल्लह-वल्लभ O. M. वाल्ले, G. व्हाला
 ववगाय-व्यपगत
 ववसाय-व्यवसाय O. M. वेवसाव
 वस-वश
 वसइ-वसति
 वसंगय-वशंगत Sktism.
 वसंत-Skt.
 वसह-वृषभ M. G. वसो
 वसु-Skt.
 वसुनंदय-वसुनन्दक a sword.
 वसुंधर-वसुन्धरा
 वसुंधरि- „ „ A name
 वसुमह-वसुमति
 वसुह-वसुधा
 वह-(?) दसदिसि वहकयंव ओराळि XV 14, 7
 वहइ-वहति
 वहण-वहन
 „-वसन VII 1, 7 व० भंडारहि संजवियइ
 वहु-वधू G. वह, H. बह, B. वज, also in M.
 वोहर-वधूवर
 वहुअ- „
 वाइय-वादित
 „-वादिन्
 वाइणी-वादिनी
 वाइत्त-वादित्र
 वाणि-वणिज् M. वाणी, G. वाणिया XIV 8, 5
 वाणिज्य- „
 वाणिज-वाणिज्य
 वाणिजिय-वणिज्
 वाणी-Skt.
 वाम-Skt.
 वामीसिय-व्यामिशित
 वामोह-व्यामोह
 वामोहण-व्यामोहन
 वाय-०पात in अंछवाय
 वाय-वाह
 „-वान
 „-वाद
 „-वान

वायइ-वाचयति
 वायरण-व्याकरण
 वायस-Skt.
 वार-वार (=वेला)
 वारइ-वारयति
 वारण-Skt.
 वारवार-वारंवारम्
 वाळ-०पाळ e. g. भूवाळ
 वाळइ-वलयति
 वावरइ-व्याप्रियते M. वावरणं
 वावरण-व्यापरण M. वावर and वापर
 वावार-व्यापार
 वावि-वापी H. G. वावडी
 वास-Skt. (=वसतिः)
 „-Skt. (=गन्ध)
 „-वासस्
 वासइ-वाशति
 „-वासयति
 वासन-वासना
 „-वस (from वस्)
 वासर-Skt.
 वासव-वासवदत्त A name
 वासवदत्त- „
 वासहर-वासहृद
 वाह-०वाह in केवलवाहो an Adj. of
 चन्दप्पहनाह
 वाह-व्याध
 वाहइ-वाहयति
 वाहण-वाहन
 वि-अपि
 विअणक्खे-(विअण=वेदना Pāi and अक्ख=भ्रमि,
 with a pained eye. Or. वि and
 अणक्ख which see. XII 5, 19
 विउज्जइ-विउज्जयते
 विउणारउ-विउणतर
 विउह-विउह
 विउल-विउल
 विउलइरि-विउलगिरि One of the five hills
 surrounding Rājgir in Bihar
 विउम-विउम्

विदारणि-विदारणी

विदाविय-विदावित

विद्रुम-विद्रुम

विद्वेसिय-विद्वेपित

विद्ध-Skt.

„-वृद्ध

विद्धंसइ-विध्वंसते

विनडइ-विनटति

विन्द-वृन्द

विषण-वेषन

विज्ञत्त-विज्ञप्त

विज्ञप्पइ-विज्ञप्प्यते

विनवइ-विनपयति M. विनवणे

विज्ञाण-विज्ञान

विज्ञाप्त-विन्याप्त

विप्प-विप्र

विप्पिय-विप्रिय

विष्कुरइ-विस्फुरति

विभ्रम-विभ्रम

विभ्रमय- „ „

विभ्राडिय D-(=नाशित) Deśi VII 70

विष्फाडिय. M. वाभाडे कादणें to tear
into shreds

विभीतावण-विभीषण

विमण-विमनस्

विमदण-विमर्दन

विमल-Skt.

विमल-Skt. Name of a person

विमल=विमलवुद्धि

विमलवुद्धि-Skt. A name

विमाण-विमान

विर्मासिय-विमिश्रित

विमुक्क-विमुक्त

विमुद-विमुद

विभय-विस्मय

विमल-विमल

विमिद-विमिद

विमद-विमद

विमद-विमद

वियदु-विदग्ध

वियण-विजन

वियणिय-वितनित

वियप्प-विकल्प

वियप्पइ-विकल्पते

वियंभइ-विजृम्भते

वियंभण-विजृम्भण

वियरइ-वितरति

वियलइ-विचलति

वियसइ-विकसति

वियाणइ-विजानाति

वियार-विकार

„-विचार

वियारण-विचारण

वियारिय-विदारित

वियाळ-विकाल

वियाळिड-विगालितं? सा अमिण वियाळिड म

VIII 19, 4 She wants strain

amṛta.' The reading पिया

noticed in foot notes wou

mean dearer, better. 'She wan

something better than amṛt

वियाप्त-विकाश

वियुज्झइ-विशुषयति

विरइय-विरचित

विरचमाण-विरज्यमान

विरत्त-विरक्त

विरडिय D-(=हृषीभूत) M. विरळ होण

विरत्त-Skt.

विरह-Skt.

विरुआर-विरूपतर VI 10, 8

विरुह-Skt.

विरुअ-विरुप

विरुअ-विरुप (=अयुक्त) विरुअउ कियउ जण मम

णिउ VIII 15, 7

विरोडिय-विरोडित

विरोह-विरोध

विरोइय-विरोयक

विटय D-(=वित्त)

विदारणि-विदारणी

विदाविय-विदावित

विद्रुम-विद्रुम

विद्वेसिय-विद्वेपित

विद्ध-Skt.

„-टद्ध

विद्वंसइ-विद्वंसते

विनडइ-विनटति

विंद-टुन्द

विधण-वेधन

विनत्त-विज्ञप्त

विज्ञप्पइ-विज्ञप्पते

विनवइ-विनपयति M. विनवणे

विनाण-विज्ञान

विनास-विन्यास

विप्प-विप्र

विप्पिय-विप्रिय

विष्कुरइ-विस्फुरति

विन्मम-विन्मम

विन्मय- „ „

विन्माडिय D- (=नाशित) Deśi VII 70

विष्काडिय. M. वाभाडे काढणे to tear into shreds

विभीतावण-विभीषण

विमण-विमनस्

विमदण-विमर्दन

विमल-Skt.

विमल-Skt. Name of a person

विमल=विमलवुद्धि

विमलवुद्धि-Skt. A name

विमाण-विमान

विमीसिय-विमिश्रित

विमुक्क-विमुक्त

विमुद-विमुद

विमय-विमय

विमल-विमल

विमिय-विमिन

विदम्भण-विदम्भण

विद-विद

वियदू-विदग्ध

वियण-विजन

वियणिय-वितनित

वियप्प-विकल्प

वियप्पइ-विकल्पते

वियंभइ-विजृम्भते

वियंभण-विजृम्भण

वियरइ-वितरति

वियरइ-विचलति

वियसइ-विकसति

वियाणइ-विजानाति

वियार-विकार

„-विचार

वियारण-विचारण

वियारिय-विदारित

वियाळ-विकाळ

वियाळिउ-विगाळितं ? सा अमिएण वियाळिउ

VIII 19, 4 She wants str ampta.' The reading fi noticed in foot notes w mean dearer, better. 'She w something better than am

वियास-विकाश

विगुज्झइ-विगुधयति

विरइय-विरचित

विरचमाण-विरज्यमान

विरत्त-विरत्त

विरडिय D- (=हृषीभूत) M. विरळ होणे

विरत्त-Skt.

विरद-Skt.

विरुआर-विरूपतर VI 10, 8

विरुद-Skt.

विरुअ-विरूप

विरुअ-विरूप (=अयुक्त) विरुअउ किमउ जत म णिउ VIII 15, 7

विरोटिय-विलोडित

विरोद-विरोध

विरोइय-विरोधक

विटप D- (=वतिता)

XVIII 5, 3 and of करोडि in XX
12, 5

विहव-विभव

विहवत्तण-विषवात्त्व

विहसइ-विहसति

विहाण-विधि

„ -विभान (=प्रभात)

विहाय-विघात (?) परमेसर तहो काइं विहायड
XVIII 4, 2. It appears how-
ever to mean 'happened' and
thus should be connected with
Skt. विघा

विहार-Skt.

विहावइ-विभावयति

विहास-Skt.

विहि-विधि

विहिय-विहित

विहिन-विभिन

विहुणइ-विधुनोति

विहुर-विधुर

विहुली- (विहली ?) IX 22, 2 नियकज्जविहुली
heartily delighted in her work,
enthusiastic over it.

विहइ-विभूति

विहसिय-विभूषित

विहिय-विधेय

विहोय-विभव

वीद-पीठ

वीणाटावणि-वीणाटापनं cf. M. टावणी a kind
of popular song, sung to the
accompaniment of a stringed
instrument.

वीयराय-वीतराग

वीर-Skt.

वीस-विशनि

वीमइ-विमरय

वीममइ-विश्रामयति

वीममइ-विमरयति M. विमरं

वीममइ-विश्रामयति M. विमरं

वीसास-विभास

वुचइ-उच्यते

वुटि-ट्टि

वुटिय-वुत्तियत

वुत्त-उत्त

वुन D-(=विपण्ण)

वेग-वेग

वेदइ-वेदयति M. वेदणं

वेय-वेग

„ -वेद

वेयंग-A Country-मरु वेयंग कुंग वेराड नि
X 1, 12

वेयडिय D-(=प्रत्युत्त) Deśi VII 77 वेअडिअं
पच्चुते

वेयइ-वैतादय

वेयण-वेदना

वेयारइ D-(=प्रतारयति) विकारयति? Deśi
VII 95 वेआरिअमवि पयारियकचं.

वेराड-वैराट Name of country. The मत्स्य?
The present Alwar and round
about it.

वेराय-विराग

वेला-Skt.

वेलाउल-वेलाकुल

वेल्हइ D-(=कोमल) Deśi VII 96 वेल्हलो
मउअविलासीइ M. वेल्हाड

वेस-वेप

„-वेदया Coll M. वेस्वा

„-वेप

वेसत्तण-वेदयत्त

वेइव-वेभव

वोइय-व्यपेत

वोट D-(कलकल) Deśi VI 90 लुपुदे यमा
M. वोट वोल

वोटइ D-(=गच्छति) O. M. वोटणं

वोदिथ D-(=प्रवदण)

वोदिथिय D- „

मइ-गर्घी

स

XVIII 5, 3 and of करोडि in XX
12, 5

विहव-विभव

विहवत्तण-विषवात्त

विहसइ-विहसति

विहाण-विधि

„ -विभान (=प्रभात)

विहाय-विघात (?) परमेसर तहो काई विहायड
XVIII 4, 2. It appears how-
ever to mean 'happened' and
thus should be connected with
Skt. विघा

विहार-Skt.

विहावइ-विभावयति

विहास-Skt.

विहि-विधि

विहिय-विहित

विहिन्न-विभिन्न

विहणइ-विधुनोति

विहुर-विधुर

विहुरी- (विहुरी ?) IX 22, 2 नियकज्जविहुरी
heartily delighted in her work,
enthusiastic over it.

विहइ-विभूति

विहसिय-विभूषित

विहय-विधेय

विहोय-विभव

वीद-पीठ

वीणाटावणि-वीणाटापनं cf. M. टावणी a kind
of popular song, sung to the
accompaniment of a stringed
instrument.

वीयराय-वीतराग

वीर-Skt.

वीस-विशति

वीसट-विश्व

वीसमद-विश्रामयति

वीसमद-विश्रमति M. विमरे

वीसमद-विश्रामयति M. विमाने

वीसास-विभास

वुचइ-उच्यते

वुटि-टटि

वुटिय-व्युत्थिय

वुत्त-उत्त

वुन D- (=विपण्ण)

वेग-वेग

वेदइ-वेदयति M. वेदणं

वेय-वेग

„ -वेद

वेयंग-A Country-मरु वेयंग कुंग वेराड नि
X 1, 12

वेयडिय D- (=प्रत्युत्त) Deśi VII 77 वेअडिअं
पच्छुत्ते

वेयट्ट-वैतादय

वेयण-वेदना

वेयारइ D- (=प्रतारयति) विकारयति? Deśi
VII 95 वेआरिअमवि पयारियकचंठ.

वेराड-वैराट Name of country. The मत्त्य?
The present Alwar and round
about it.

वेराय-विराग

वेला-Skt.

वेलाउड-वेलाकुड

वेल्हड D- (=कोमड) Deśi VII 96 वेल्हलो

मउअविलासीड M. वेल्हाड

वेस-द्वेष

„ -वेदया Coll M. वेस्वा

„ -वेय

वेसत्तण-वैदयत्त

वेदव-वैभव

वोइय-व्यपेत

वोड D- (कडकड) Deśi VI 90 तुमुदे वमाड
M. वोड बोला

वोडइ D- (=गळति) O. M. वोळणं

वोदिरथ D- (=प्रवदण)

वोदिरिथ D- „

मद-मदी

रा

संचद-स्वच्छन्द

सञ्जय-Skt.

सजल-Skt.

सज-Skt.

सज्जन-सज्जन

सजिय-सजीकृत

सज्जस-साध्वस

संच=संचय ? मल्लज्जसआयगणसंचइ (=परिचय) II 2, 7

संचइ-सञ्चिनोति

संचय-Skt.

संचर-Skt.

संचरइ-सञ्चारति

संचरण-Skt.

संचलइ-सञ्चलति

संचलइ-

संचार-Skt.

संचारइ-सञ्चारयति

संचालइ-सञ्चालयति

सञ्चुणिय-सञ्चूर्णित

सच्छवाय-for सत्थवाय

संजय-संयत

संजम-संयम

संजलिय-संजलित

संजवइ-संयच्छति

संजाय-संजात

संजुय-संयुत

संजुत्त-संयुक्त

संजोय-संयोग

संजोयइ-संयोजयति

संजोइय D-(दृष्ट) See जोयइ

संजोत्तिवि-संयोज्य

संज्ञ-संध्या M. सांज

सट्ट-(=सत्थ meaning स्वत्थ) ? पीथुणयसट्टइ... थणवट्टइ II 1, 4

सट्टि-पट्टि

सण-शण M. सणकाही

सणकुमार-सनवकुमार

सणाइ-सनाय

सणिइ-सनिइ

सणेइ-स्नेइ

संठवइ-संस्यापयति

संठिय-संस्थित

संठेवय-संदेवक (आ

VIII 7 संदे

याइ I 5, 6.

सततं-स्वतन्त्र

सत्त-सत्त

„ सत्त्व

सत्तक्खर-सत्ताक्षर

सत्तम-सत्तम

सत्ति-शक्ति

सत्तु-शत्रु

सत्थ-सार्थ

„-शास्त्र

सत्थत्थ-शास्त्रार्थ

सत्थवाय-सार्थवाइ

सत्थवाहिक- „

सत्थिइय-सार्थ

सइ-शब्द

सइहण-श्रद्धानं

सइहाण-श्रद्धान

सइळ-शार्दूल

सइळवयण-शार्दूलवदन a people

सइम्-सार्थम्

संत-शान्त

„-सत्त्व

संतत्त-सन्तप्त

संतप्पइ-सन्तप्पते

संताण-सन्तान

संतावय-सन्तापक

संतावइ-सन्तापयति

संति-शान्ति

सत्तिहर-शान्तिघट्ट

संतोस-सन्तोष

संथुय-संस्तुत

समाहुत-समाहृत

समिच्छण-समीक्षण

समिच्छिय-समीक्षित

समिद-समृद्ध

समिद्धि-समृद्धि

समिद्धिवि=संमिद्धिवि see मिद्ध

समीर-Skt.

समीळ-(सम ?) हुआ रयणि वहलकजलसमीळ

IV 4, 9

समीन-समीप

समुगय-Skt.

समुगयि-समुगयित

समुग्य-समुग्यल

समुग्यिय-समुग्यित

समुत्तरे-समुत्तरीय

समुत्तंग-Skt.

समुद्र-समुद्र

समुद्रय-समुद्रय

समुग्गोण-समुग्गतोवत=ever louder and louder समु० बोसो हुआ पायडो वंसयाले

हुयामो IV 3, 7

समुत्तायि-समुत्तायित

समुत्तम-समुत्तम

समुत्तम-समुत्तम

समुत्तमय-समुत्तमय

समुत्तम-समुत्तम

समुद्र-समुद्र

समुद्र-Skt.

समुद्र-समुद्र

समुद्र-समुद्र

समुद्र-समुद्र

समुद्र-समुद्र

समुद्र-समुद्र

समुद्र-समुद्र

समुद्र-समुद्र

समुद्र-समुद्र

समुद्र-समुद्र

समुद्र-समुद्र

समुद्र-समुद्र

समुद्र-समुद्र

समुद्र-समुद्र

समुद्र-समुद्र

समुद्र-समुद्र

समुद्र-समुद्र

समुद्र D-(संपाद्यति) M. फाळणे

समुद्र-समुद्र

समुद्र-Skt.

समुद्र-समुद्र

समुद्र-समुद्र

समुद्र-समुद्र

समुद्र D-(श्रुणोति) G. संभळणुं

समुद्र-Skt.

„-संभ्रम

संभव-संभव

संभळ D-(=संश्रुणोति) M. संभळणे

संभाव-संभाव

संभाव-संभाव

संभाव-संभाव

संभाव-संभाव

संभाव-संभाव

संभाव-संभाव

संभाव-संभाव

संभाव-संभाव

„-Skt.

संभाव-संभाव counted amongst

संभाव-संभाव

संभाव-संभाव

संभाव-संभाव

संभाव-संभाव

संभाव-संभाव

संभाव-संभाव

„-Skt.

संभाव-संभाव

संभाव-संभाव

संभाव-संभाव

संभाव-संभाव

संभाव-संभाव

संभाव-संभाव

समाहुत-समाहुत

समिच्छण-समीक्षण

समिच्छिय-समीक्षित

समिद्ध-समृद्ध

समिद्धि-समृद्धि

समिद्धिवि=समिद्धिवि see मिद्धि

समीर-Skt.

समील-(सम?) हुआ रयणि वहलकजलसमील
IV 4, 9

समीव-समीप

समुच्चय-Skt.

समुच्चयि-समुच्चयित

समुच्चल-समुच्चल

समुत्थिय-समुत्थित

समुत्तरेवि-समुत्तरीय

समुत्तंग-Skt.

समुद्र-समुद्र

समुद्रय-समुद्रत

समुष्णोष्ण-समुद्रतोवत=ever louder and
louder समु० घोसो हुआ पायडो वंसयाले
हुयासो IV 3, 7

समुष्णाडिय-समुद्र-स्काटित

समुद्रमड-समुद्रमड

समुद्रमव-समुद्रव

समुद्रमिय-समुद्रमिहृत

समुद्रदर-समुद्रदति

समुद्र-समुद्र

समुद्र-Skt.

समुद्र-समुद्र

समुद्र-समुद्र

समुद्र-समुद्र

समुद्र-समुद्र

समुद्र-समुद्र

समुद्र-समुद्र

समुद्र-समुद्र

समुद्र-समुद्र

समुद्र-समुद्र

समुद्र-समुद्र

समुद्र-समुद्र

समुद्र-समुद्र

संपुड-संपुट

संपुडइ-संपुटीकरोति

संपुन-संपूर्ण

संपेसइ-संप्रेषयति

संपेसण-संप्रेषण

संपाडइ D-(संपाटयति) M. फाळणें

संवज्जइ-संवध्यते

संवंध-Skt.

संवळ-संवळ

संवोदइ-संवोधयति

संभम-संभ्रम

संभरइ-संस्मरति

संमळइ D-(श्रुणोति) G. सांभळवुं

संभव-Skt.

„-संभ्रम

संभवइ-संभवति

संभालइ D-(=संश्रुणोति) M. संभालणें

संभावइ-संभावयति

संभासइ-संभाषते

संभासण-संभाषण

संभूअ-संभूत

सम्मइ-सम्मति

सम्मजिय सम्मार्जित

सम्मत्त-सम्मयक्त्व

„-Skt.

सम्मविय-सम्मापित counted amongst

सम्माइजइ-सम्मीयते

सम्माइटि-सम्माइटि

सम्माण-सम्मान

सम्माणइ-सम्मानयति

सम्मिणइ-सम्मिणनि

सय-यत्

„-यत्

सयज-सयजयं

सयज-सयज

„-सयज

सयज-सयज

सयज-सयज

सयज-सयज

समाहुत-समाहुत

समिच्छण-समीक्षण

समिच्छय-समीक्षित

समिद्ध-समृद्ध

समिद्धि-समृद्धि

समिष्टिवि=संमिष्टिवि see मिलइ

समीर-Skt.

समील-(सम ?) हुआ रयणि वहलकजलसमील
IV 4, 9

समीव-समीप

समुचय-Skt.

समुचलिय-समुचलित

समुज्जल-समुज्ज्वल

समुत्थिय-समुत्थित

समुत्तरेयि-समुत्तरीय

समुत्तंग-Skt.

समुद्र-समुद्र

समुद्रय-समुद्रत

समुग्गोण-समुद्रतोत्रत=ever louder and
louder सख० घोसो हुआ पायडो वंसयाले
हुयासो IV 3, 7

समुत्फालिय-समुत्-स्फालित

समुम्भड-समुद्भट

समुच्चमव-समुद्रव

समुत्थिय-समुत्थीकृत

समुत्थद-समुद्भदिति

समुद्र-समुद्रव

समुद्र-Skt.

समेद-समेति

समोसर-समवसरति

संर-संरुद्र

संरुद्र-संरुद्रक

संरुद्र-संरुद्रते

संरुद्र-संरुद्रा

संरुद्र-संरुद्र

संरुद्र-संरुद्रा ?

संरुद्र-संरुद्रा

संरुद्र-संरुद्रा

संरुद्र-संरुद्रा

संपुड-संपुट

संपुडइ-संपुटीकरोति

संपुन-संपूर्ण

संपेसइ-संप्रेषयति

संपेसण-संप्रेषण

संफालइ D-(संपाटयति) M. फालणे

संवज्जइ-संवध्यते

संवध-Skt.

संवल-संवल

संवोहइ-संवोधयति

संभम-संभ्रम

संभरइ-संस्मरति

संमलइ D-(श्रुणोति) G. संभळुं

संभव-Skt.

„-संभ्रम

संभवइ-संभवति

संभालइ D-(=संश्रुणोति) M. संभाळणं

संभावइ-संभावयति

संभासइ-संभापते

संभासण-संभाषण

संभूअ-संभूत

सम्मइ-सम्मति

सम्माजिय सम्मार्जित

सम्मत्त-सम्यक्त्व

„-Skt.

सम्मविय-सम्मापित counted amongst

सम्माइजइ-सम्मीयते

सम्माइटि-सम्यग्दृष्टि

सम्माण-सम्मान

सम्माणइ-सम्मानयति

सम्मिअइ-सम्मिअति

सय-यत्

„-यत्

सयअ-सयार्थ

सयण-शयन

„-सयन

सयण-सयार्थ

सयण-सयार्थ

सयण-सयार्थ

सुतार-सुतारा A name.

सुतारिय- " "

सुत-श्रोत्र

„-सुप्त

„-सुत्र

„-श्रोतस्

सुदक्ष-सुदक्ष

सुद-सुद

सुदि-सुदि

सुंदर-Skt.

सुन-शन्य

सुन्द-सुपा M. सुन

सुपायनवा- ? Occurs among the names of eatables to be offered to Sādhus, in XII 3.

सुप्पसन्न-सुप्रसन्न

सुप्पह-सुप्रभ A name.

सुप्पह्व-सुप्रभूत

सुमरइ-स्मरति

सुमित्त-सुमित्रा A name.

सुम्मइ-श्रूयते

सुर-Skt.

सुरय-सुरत

सुरहि-सुरभि

सुराउलय-सुराकुल

सुराउय-Skt.

सुरिंद-सुरेन्द्र

सुरेसर-सुरेश्वर

सुव-सुत

सुवइ-सुपति

„-स्वपिति

सुवक्क-सुवाक्य A name.

सुवपंचमि=सुवपञ्चमी The fifth day of the bright half of कार्तिक (rarely of काल्पुन and आपाद also see VI 3, 4)

सुवन्न-सुवर्ण

सुवरइ-स्मरति

सुवडंयर-A name.

सुविण-स्वन्न

सुव्वय-सुव्वता A name.

सुव्वइ-श्रूयते

सुसइ-शुष्यति

सुसम-सुपमा

सुस्तार-सुसार

सुह-सुम

„-सुख

सुहकम्मिय-शुभकर्मिक

सुहचार-शुभाचार

सुहचिद्दी-शुभचेष्टा

सुहड-सुभट

सुहत्त्य-सुहस्त (दानशीठ)

सुहइ-सुभद्र

सुहणिय-सुखप्रिय

सुहमसुह-शुभाशुभ

सुहम्म-सुधर्म A name.

सुहव-सुभव

सुहासेव-सुखसेव

सुहाइ-सुखायते

सुहावइ-सुखयति

सुहावणय=सुहावय (? शोभनक)

सुहावय-सुखदायिन्

सुहावह-सुखावह

सुहासिय-सुभाषित

सुहि-सुहइ

सुहिय- „

„-सुखित

सुहुम-सुक्ष्म

सुर-शर

„-सूर्य

सुरप्पह-सूर्यप्रभ A name.

सेइय-सेदित G. परसेवो

सेउ-सेतु

सेज-शय्या M. शेज

सेट्टि-श्रेष्ठिन् M. G. सेठ

सेणावइ-सेनापति M. शेणवइ

सेणिय-श्रेणिक King Bimbisāra of M who figures prominently legends.

छतार-छतारा A name.

छतारिय- " "

छत्त-ओत्र

„-छत्त

„-छत्त

„-ओतस्

छदकल-छदक्ष

छद-छुद

छदि-छुदि

छंदर-Skt.

छन्न-शून्य

छन्द-सुपा M. सुत

छपायनवा- ? Occurs among the names
of eatables to be offered to
Sādhus, in XII 3.

छप्पसन्न-छप्रसन्न

छप्पह-छप्रभ A name.

छप्पह्व-छप्रभूत

छमरइ-स्मरति

छमित्त-छमित्रा A name.

छम्मइ-श्रूयते

छर-Skt.

छरय-छरत

छरहि-छरभि

छराउल्य-छराकुल

छराउल्य-Skt.

छरिंद-छरेंद्र

छरेत्तर-छरेत्तर

छव-छत्त

छवइ-छपति

„-स्वपिति

छवक-छवाक्य A name.

छवपंचमि=छअपञ्चमी The fifth day of the
bright half of कार्तिक (rarely of
कात्थ्युन and आषाढ also see VI 3, 4)

छवन्न-छवर्ण

छवरइ-स्मरति

छवहंवर-A name.

छविण-स्वन्न

छव्वय-छव्वता A name.

छव्वइ-श्रूयते

छत्तइ-छुप्यति

छत्तम-छपमा

छत्तार-छसार

छद-छुम

„-छत्त

छहकम्मिय-छुभकर्मिक

छहचार-छुभाचार

छहचिद्दी-छुभचेष्टा

छहढ-छभट

छहत्तय-छहत्त (दानशील)

छहद-छभद्र

छहप्पिय-छव्वप्रिय

छहमछह-छुभाशुभ

छहम्म-छवर्म A name.

छहव-छभव

छहासेव-छव्वसेव

छहाइ-छत्तायते

छहावइ-छव्वयति

छहावणय=छहावय (? शोभनक)

छहावय-छव्वदायिन्

छहावह-छत्तावह

छहात्तिय-छभापित

छदि-छहइ

छदिय- „

„-छवित

छहुम-छक्षम

छर-शर

„-छर्य

छरप्पद-छर्यप्रभ A name.

सेइय-स्वेदित G. परसेवो

सेउ-सेतु

सेज-शय्या M. शेज

सेट्टि-श्रेष्ठिन् M. G. शेठ

सेणावइ-सेनापति M. शेणवइ

सेणिय-श्रेणिक King Bimbisāra of मगध,
who figures prominently in
legends.

